DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF PURNEA, 1891.

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BY ORDER OF THE LIEUTENANT GOVERNOR OF BENGAL * FORWARDED

DISTRICT CENSUS REPORT.

No. 470J., dated Purnea, the 18th March 1892.

From—C. VOWELL, Esq., Magistrate of Purnea,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to the Government circular No. 6 T.F. of 3rd October 1891, I have the honour to submit the following report on the results of the recent census of the district, drawn up on the lines suggested in the Government circular quoted above.

REPORT ON THE CENSUS OF THE DISTRICT OF PURNEA, 1891.

HEAD I.—EARLY HISTORY, ETC.

1. The early history of the district, the facts of which have chiefly been derived from Dr. Hunter's account, may be said to commence with the Musalman times. Before that the history is shrouded in mystery. All that can be gleaned from mythology and tradition relates to the conquests of Kirat, Kichak, and other personages of Pauranic antiquity, upon which the history throws no light whatever. The remains of the old *garhs* or forts in the north and other parts of the district, such as Benugarh, Assuragarh, Jellalgarh, Roseagarh, Sikligarh, clearly show that many centuries ago those places had been the abode of powerful Hindu or semi-Hindu Kings. The portion of the district about Thakurganj in *thana* Kaliaganj, where stone inscriptions were dug out, is said to have been the site of the kingdom of Raja Birat of Mohabharat, whose territory extended eastwards, and included the districts of Dinajpur and Rangpur.

2. As very little is known regarding the district and the character of the people at a time prior to the Muhammadan invasion by Bakhtiar Khilji, I may pass it over.

3. It appears that during the thirteenth century a large part of Purnea became an appendage to the Musalman sovereigns of Bengal. The first of the *Fouydars*, whose name is recorded, appears to be one Ostwal Khan, who was styled a *Nauab*, commanded the frontier army, and was also the Superintendent of Revenues.

4. The most powerful of the *Fouydars* who succeeded Ostwal Khan was Saif Khan, who appears to have succeeded in 1722 A D.

5. At this time the district was bounded on the west by the river Kusi, which at that time passed by the present town of Purnea and fell into the Ganges near Karagola. The river has since changed its course, and gone to a considerable distance to the west: the main channel is about 30 miles distant from the head-quarters town

6. The northern boundary in the 17th century lay within a few miles of the head-quarters, the fort at Jellalgarh, being now in ruins, is said to have been a frontier fort to the north. "From Jellalgarh," says Dr. Hunter, "the boundary ran eastward passing a little north of the confluence of the Mahananda and Kankai to the most southern point where the present *pargana* of Surjapur touches the district of Dinajpur."

7. The governorship of Purnea after some time was bestowed on Sayyid Ahmed, who appears to have raised a large army to wrest the sovereign power from the descendants of the Nawab of Bengal. This circumstance led Ali Vardi Khan to buy off one of his formidable opponents by bestowing the whole of Purnea in perpetual *jagir* on Shaukat Jang, son of Sayyid Ahmed. I need not enter into details as to how Shaukat Jang entered into hostility with Siraj-ud-Daula, how he obtained a *Farman* from Alamgir II, Emperor of Delhi, conferring upon him the *Subahdari* of the Lower Provinces, and how Shaukat's army was completely defeated in the battle of Baldiabari, near Nawabganj, in *pargana* Kankjol. All these facts are historic events beyond question or cavil.

8. After the overthrow of Shaukat Jang, the governorship of Purnea passed through various hands till about 1770 A D., when the first English official, known as Superintendent, was appointed in the person of Mr. Ducarrel. The first attempt at estimating the population of the district was made by the Collector, Mr. S. Grant, in 1789, the results obtained were a total population of 1,200,000 souls. In 1801 Mr. Rees estimated the population to be 1,450,000. In or about 1811 Dr. Buchanan Hamilton calculated the population at 2,904,380, which was, no doubt, an excessive estimate, and this was so in spite of the district including at that time a portion of the Malda and the Bhagalpur districts, namely, all that part of Malda which lies between the rivers Mahananda and Ganges, consisting of *thanas* English Bazar, Gargariba, Kalia Chak, Kharba and Sibganj, as well as the *thana* of

Nathpur now in district Bhagalpur. By the time the census of 1872 took place, the five *thanas* of Malda and the *thana* of Nathpur (Pratapganj) in Bhagalpur had been transferred from the jurisdiction of this district. The following table compares the figures obtained by Dr. Buchanan with those of the census of 1872 :—

Description of the District.	Dr. Buchanan's Figures.		Census of 1872.	
	Area in square miles.	Population.	Area in square miles.	Population.
1	2	3	4	5
Present district of Purnea in 1872 ...	4,877	2,208,500	4,957	1,714,795
Five *thanas* of Malda	1,081	553,800	1,014	468,353
Thana Nathpur (Pratapganj) in Bhagalpur ...	382	142,000	438	141,557
Total ...	6,340	2,904,380	6,409	2,324,705

9. It will therefore be seen from the above table that during the period between Dr. Buchanan's time and the census of 1872 a considerable change in the area of the district and its jurisdiction came about, which I need not enter in detail here.

10. The main division of the people of the time of Dr. Buchanan's survey appears to have been into Hindus and Musalmans. The materials before me do not afford me an opportunity to set up any comparison as to the condition and character of the people at that time with those in 1872. It is, however, notorious that the proportion of Musalmans increases in the tracts north of the district. The Kusi, which was once regarded as the line of demarcation between the Hindi-speaking people living west of the river and others to the east, can no longer be said to hold that position.

11. I would divide the district into two main divisions for the purpose of this report, the river Mahananda forming the line of division. The portion lying west of that river would consist of *thanas* Bahadurganj, Araria, Matiari, Raniganj, Purnea, Kadwa, Dhamdaha, Gondwara, Kasba Amur, and Manihari ; and that lying east would consist of *thanas* Kishanganj, Kaliaganj and Balarampur.

12. Of the two, the former division embraces a considerable portion of the district, and this large tract of country is bounded on the west by the river Kusi ; on the south by the Ganges ; and the north by the foreign territory of Nepal. It may fairly be stated that the character of the people inhabiting that area (I am not here referring to the immigrants), is akin to that of the Bihar districts of the province. The southern and the western portions of this big area contain people who may be called strictly " Biharis " in their social relations and customs. The *thana* of Dhamdaha, which is contiguous with North Bhagalpur, having the Kusi between them, presents the type of a truly pastoral country. The hardy Rajputs and the no less hardy Brahmans have from generation to generation devoted themselves to agricultural pursuits and to the rearing of cattle, of which the grazing lands in Dhamdaha, along the Kusi, have gained a notoriety all over the other districts of Bihar. I may briefly state here that this *charri* or grazing *mahal* forms a part of the property of the Maharaja of Darbhanga. The west of *thana* Raniganj and north of Matiari is of the same character as Dhamdaha, but as we proceed eastward there is a considerable change.

13. It appears evident that the Hindi-speaking race living to the south and on the more eastern confines of the district became Bengalised as they advanced. In portions of *thana* Kadwa, in Balarampur, Kasba Amur, and Manihari a large portion of the population appears to be more "Bengali" than "Bihari," and speak the Bengali tongue. It has also been found out during the recent census that a great mass of the people living intermediate between the two grand divisions referred to speak a corrupted dialect—a mongrel between Hindi and Bengali.

14. This state of things continues till the *thanas* of Balarampur, Kishanganj, and Kaliagang are reached by stages from the south to the north. A portion of Kishanganj and Balarampur borders the districts of Dinajpur and Malda, while north Kaliaganj touches the confines of Nipal and borders a small portion of the district of Darjeeling and Jalpaiguri. In this area the character of the people partakes of the nature of that of the neighbouring tracts, and it can be safely stated that the police stations of Kishanganj and Kaliaganj return more criminals than a corresponding tract in any other part of the district.

15. Generally speaking, the character of the people may be described as submissive and indolent. The Rajputs of Dhamdaha are described as turbulent, but I have not found them so. In Kaliaganj and Kishanganj the Muhammadans are decidedly more spirited than their cousins living in the south and west of the district.

16. The bulk of the district population were Hindus, as was ascertained in the census of 1872. I annex a small table to show the figures for Hindus and Musalmans from 1872:—

Year.	Hindus.	Musalmans.
1	2	3
1872 ...	1,022,009	690,149
1881 ...	1,076,925	771,130
1891 ...	1,138,738	805,267

17. It will appear therefore that the percentage of Hindu population in 1872 was 59 in both 1881 and 1891, 58. It was 57 in the time of Dr. Buchanan's survey. The preponderance of Hindus over Musalmans is to be found in almost all the *thanas* of the district, except in Kasba Amur, Kishanganj, Kaliaganj, and Bahadurganj.

18. In the remaining *thanas* of the district the proportion of Hindus to Musalmans may be shown thus:—

Purnea	...	2	Hindus	to	1	Musalman.
Dhamdaha	...	12	"	"	1	"
Gondwara	...	8	"	"	1	"
Manihari	...	4	"	"	1	"
Kadwa	...	2	"	"	1	"
Balarampur	...	1⅓	"	"	1	"
Araria	...	1¼	"	"	1	"
Raniganj	...	4	"	"	1	"
Matiari	...	4	"	"	1	"

19. Thus the proportion of Hindus is greatest in police station Dhamdaha, which is a western *thana* of the district. This ratio decreases as we proceed towards the north-easterly direction, until the *thána* of Kaliaganj in subdivision Kishanganj is reached, where to nearly every three Muhammadans there is one Hindu. The distribution of other religions depends upon the local circumstances. Thus, for example, the indigo and other industries have drawn more Europeans and Eurasians to the *thanas* of Gondwara, Kadwa, Manihari, Matiari and Purnea than to others, and as regards the Jains and others, they are chiefly confined to the *thanas* where there are commercial facilities as in the Purnea, Dhamdaha, Raniganj, Matiari, and Kishanganj *thanas*. There are but few in Kadwa and in Araria.

20. As regards the area of the district, a comparison has already been made between its probable extent during earlier times at the time of Dr. Buchanan's survey and at that of the census of 1872 It does not appear that any further appreciable change in area took place till after the census of 1881. On comparing the figures of 1872 and 1881 it seems that in police station Matiari alone there was a decrease in area by only one square mile in 1881, so that the entire area of the district decreased from 4,957 square miles in 1872 to 4,956 square miles in 1881. Since 1881 there has been an interchange of areas between Bhagalpur and this district and between certain *thanas* of this district, so that the present area of the district has increased from 4,956 square miles in 1881 to 4,993 square miles in 1891. The variations may be shown thus:—

THANAS.	Variations.	REMARKS.
1	2	3
1. Dhamdaha ...	+ 5 square miles ...	This addition has been made by transfer from Bhagalpur.
2. Kasba Amur ...	− 6 " " ...	Transferred to police station Kishanganj.
3. Raniganj ...	− 71 " " ...	Transferred to Bhagalpur.
4. Matiari ...	+ 103 " " ...	Transferred from Bhagalpur.
5. Kishanganj ...	+ 6 " " ...	Transferred from Kasba Amur.

Net increase in area = + 37 square miles.

21. As there had been little or no change in the area of the district since 1872 till after 1890, the boundaries of the district may be said to have stood until after the latter year as follows:—

On the North.—The state of Nipal and the Darjeeling district.

On the East.—Districts of Jalpaiguri, Dinajpur, and Malda.

On the South.—The river Ganges, separating it from the districts of south Bhagalpur and the Sonthal Parganas.

On the West.—*Parganas* Naridigar, Nisankpur Kura, and Chhai in the district of Bhagalpur.

22. By the interchange of areas between north Bhagalpur and this district, the western boundary line lies in 1891 along the main stream of the Kusi river, as it flows at present. The other boundaries remain the same as before.

Head II.—Movement of the Population.

23. It has been stated in paragraph 20 that after the census of 1881 an interchange of areas took place between this district and Bhagalpur. My comparison with the figures of 1881 would not be fair, unless the population in 1881 were estimated on the present area. To do this, I have deducted the population of the area that has been transferred from, and added it on to, that which has been transferred to this district from the neighbouring one.

24. Thus the calculated population on the present area stood at 1,849,073 in 1881, while the population returned during the recent census stands at 1,944,658, showing an increase of 95,585 souls. With the exception of the two *thanas*, Gondwara and Kishanganj, the increase has been general.

25. In police station Gondwara the decrease is 8,203, and in Kishanganj 3,499 souls, or nearly 6 per cent. in the former, and in the latter 2 per cent. on the population of 1881.

26. The decrease in Kishanganj cannot be assigned to any special cause. A small portion of the people was probably absent on the night of the final census at the *mela* at Dhakpara in *thana* Bahadurganj. As for the decrease in police station Gondwara, the decrease is due to the following facts.

27. During the census of 1881, as well as of 1891, the famous *mela* at Karagola came on almost concurrently within a few days of the final round of census. But in 1891, about a fortnight before the final enumeration, the great *Ardhodaya Yoga* had drawn a very large influx of people to the site of the *mela*, who left the place before the 26th February, on which date the final counting took place. In other years the population at the *mela* itself was estimated at nearly 60,000 souls, but owing to the above circumstance only 5,000 were counted there on the present occasion

28. As for the rest of the *thanas*, the increase is specified as follows:—

Purnea	...	+	3,129	Araria	...	+	10,717
Dhamdaha	...	+	34,046	Raniganj	...	+	4,299
Manihari	...	+	4,420	Matiari	...	+	16,676
Kadwa	...	+	5,012	Bahadurganj	...	+	18,848
Balarampur	...	+	8,159	Kaliaganj	...	+	1,096
Kasba Amur	...	+	885				

29. The increase is largest in police station Dhamdaha, and it is least in police station Kasba Amur. The large increases in Matiari and Araria are chiefly due to the opening of the line known as the Assam-Bihar section of the northern system of railways. This line, which was opened in 1887, runs through *thana* Manihari till it branches off at the extreme west of police station Kadwa: one of these branches passing northwards through police stations Purnea, Araria and Matiari, and the other through Kadwa and Balarampur. The opening of this line has given an impetus to the local trade in those *thanas*, which has necessarily drawn people from other places. The large increase in police station Matiari is also due to the transfer of 103 square miles of area from North Bhagalpur, and though a large portion was transferred from police station Raniganj in this district, the population was not equalized.

30. In *thana* Dhamdaha the increase is traceable to a large portion of the country, which was hitherto in jungle and in an uncultivated state, having been opened out by cultivation. The increase is also due to the influx of a large number of temporary *raiyats*, who every year during the cold season, come to Dhamdaha in search of employment as paddy-cutters and as attendants upon herds of cattle that are brought over to the Kusi jungle for grazing. Much care was taken to have these people enumerated, and special measures were adopted for the purpose, which had not been the case at the census of 1881. The immigration of paddy-cutters was also apparent in other *thanas* like Kadwa and Gondwara. Of the remaining *thanas*, the large increase of population in Bahadurganj is explained by the Subdivisional Officer of Kishanganj as being due to the development of commerce in that *thana*, which has also probably gained, at the expense of its neighbours, Kaliaganj and Kasba Amur. In Kaliaganj and Kasba Amur the percentage of increase is very inconsiderable, being ·4 and ·6 per cent. respectively, the increase may be said to be due to no particular cause that would admit of any explanation.

31. *Growth of Towns.*—With the exception of the town of Purnea, the head-quarters station of the district, there is no other place which can properly be called "town." But a great deals depends upon the definition of a "town," which, in the census acceptation of the term, was thus defined for the purpose of the present census.

(*a*) "The population should be not less than 5,000 residing in houses more or less contiguous, not in scattered collection as hamlets, &c."

(*b*) "The place, if not containing the above population, should be under the operation of some Municipal Act."

(*c*) "Though containing the above population, it should not be merely a large village, but should have some distinctly urban character as that of a market town."

(*d*) "Where a town is made up of several distinct portions each should be shown separately as municipal limits, suburbs, and cantonment respectively."

32. In pursuance of the above definition the number of towns returned was only three, namely, Purnea, Kasba, and Kishanganj.

33. In Purnea the population, as ascertained by the recent census, is 14,555, and it is under the operation of the Municipal Act, III (B.C.) of 1884.

34. In Kasba, which is about 7 miles from the civil station and which is known as one of the biggest rice markets in the district, the population is 5,544. It has also come under the category of "town" according to clause (*c*) of the definition.

35. Town Kishanganj, which is the head-quarters station of the subdivision of Kishanganj, returns a population of 8,466, there being a municipality which has been extended but lately. It appears that in 1872 the following are returned as towns:—

		Souls.
(1) Purnea	with	16,057
(2) Raniganj	"	6,144
(3) Kishanganj	"	3,800

During the census of 1881 the number of "towns" shown was 7, as detailed below:—

		Souls.
(1) Purnea	with	15,016
(2) Bangaon	"	6,158
(3) Sitalpur khas	"	6,002
(4) Kishanganj	"	6,000
(5) Raniganj	"	5,978
(6) Bhatgaon	"	5,723
(7) Kasba	"	5,124

I do not find anywhere how "town" was defined during the census of 1881, except perhaps that a village having a population of 5,000 and upwards, was treated as a "town." It could only be for this reason that Bangaon, Sitalpur, Raniganj, and Bhatgoon, which are truly rural villages, were shown as "towns."

36. In this respect I have but little to say except so far that, with the exception of the town of Purnea, the rest of the population in the district may be regarded as entirely rural.

37. It appears from a review of register No. IX that out of the total males consisting of 993,496, the return of birth-district in favour of Purnea has been made in 710,183. The remaining 283,313 may be assumed as immigrants from some other districts. This shows that nearly a third of the total male population of the district have migrated from some other districts in search of employment, land, or otherwise. It is not possible to trace out this large number of immigrants to any particular locality or to the pursuit of any particular avocation. It appears to me very likely that a large number of them must have been labourers, trades-people, shop-keepers, and the like, whose connections with the district are of a temporary nature, unlike the resident cultivator of the soil. Large numbers of Musahars, Binds, Nuniyas, and Kewats come to the south of the districts from Monghyr, Bhagalpur, and the west. Banias come from Shahabad, Muzaffarpur, Ghazipur, and Chapra. Rajputs, Brahmans, Kahars, Kurmis, Bhuyars, and Muhammadans come for service, as in parts almost all servants are outsiders. To these must be added large numbers of traders, Bengali clerks, and the constant flow of coolies passing to the east for work in the paddy fields or tea gardens.

Head III.—Varying Density of the Population.

38. The average density of people per square mile was 346 in 1872, it rose to 373·02 in 1881, and to 389·38 in 1891.

The following is a list of the *thanas* of the district, arranged in merit of their densities:—

		Density per sq. mile.
(1)	Bahadurganj	= 547·04
(2)	Araria	= 488·75
(3)	Kishanganj	= 482·85
(4)	Kaliaganj	= 444·33
(5)	Kasba Amur	= 439·00
(6)	Kadwa	= 381·60
(7)	Balarampur	= 381·39
(8)	Purnea	= 369·92
(9)	Matiari	= 352·06
(10)	Raniganj	= 331·89
(11)	Dhamdaha	= 278·98
(12)	Gondwara	= 274·92
(13)	Manihari	= 245·31

39. The above table discloses the fact that the northern and the eastern portions of the district are more thickly populated than those in the south or the west.

40. It appears that during the census of 1872 and 1881, the northern and the eastern portions were nearly as thickly populated as they seemed to have been in 1891. This would be better explained by the following table showing the relative position of each *thana* during the years 1872, 1881, and 1891:—

THANA.	1872.	1881.	1891.
1	2	3	4
1. Purnea	8	8	8
2. Gondwara	11	11	12
3. Kadwa	6	7	6
4. Dhamdaha	13	13	11
5. Balarampur	7	9	7
6. Kasba Amur	4	6	5
7. Manihari	12	12	13
8. Araria	3	3	2
9. Matiari	9	4	9
10. Raniganj	10	10	10
11. Kishanganj	1	2	3
12. Kaliaganj	5	5	4
13. Bahadurganj	2	1	1

41. Thus during each of the years 1872, 1881, and 1891 the northern *thanas*, like Kishanganj, Bahadurganj, Kaliaganj and Araria, show the greatest density of population. It appears that police station Matiari was more thickly populated in 1872 and 1891 than in 1881. The change in its area accounts for the difference at the last period. With regard to the other *thanas*, it appears that they have retained their position almost to the same degree. But police station Balarampur appears to have stood in 1881 far below the position which it occupied in 1872 or in 1891. The fruitfulness of the soil towards the north of the district, *e.g.*, in *parganas* Surjyapur, and Terakhardal, has undoubtedly made that part of the district more thickly populated than the other. The police stations of Gondwara, Manihari, and Dhamdaha, where any quantity of waste land and land covered with thick jungle may be seen, return the lowest density of population. It is undeniable that Dhamdaha has been much opened out in the past decade. Still the number of persons per square mile reaches only the low figure 279 in great contrast with any of the northern *thanas*, where the number of persons per square mile is over 500. It is 547 in Bahadurganj, the most thickly populated *thana* of the district. This high density is chiefly due to the fertility of the soil in that *thana*, which is intersected with innumerable rivulets and water channels which irrigate the land. Jute also is largely grown there, and gives a good return to a very large extent. As regards the land to the south, west or east, it suffers more or less owing to the annual inundation of the Kusi on the west, the Ganges on the south, and the Mahananda on the east; as regards the climate, the north is of course the coldest part and has the heaviest rainfall, being close to the hills. Native opinion considers the subdivision of Araria much more healthy than either the subdivision of Kishanganj or any of the *thanas* in the Sadar subdivision. The prevalent disease is fever and its concomitant effects, such as enlargement of the spleen or liver, rheumatism and neuralgic effects; goitre is much more prevalent towards the north and east of the district than in any other part; cholera and small-pox appear sometimes in epidemic form,

but it does not appear that any of these virulent diseases is indigenous to the district. Twenty thousand persons died of the former disease soon after the census was taken, and only two years before the deaths due to the same disease rose to 17,750. The *thanas* most affected in the present year were Matiari, Araria, Raniganj and Bahadurganj, and in the former year Purnea, Araria, and Gondwara.

Head IV.—Religion.

42. I have said elsewhere as to the distribution of people according to religion. This seems to have undergone little or no change since 1872; where such changes appear they are due to alteration in boundaries. The main divisions of the people are Hindus and Musalmans. Of the others, Christians and Jains contribute but a small proportion, and it is infinitesimal in the case of other Asiatic religions like Jew or Parsi. It appears that very little advance has been made during the past decade towards the spread of any particular religion or to the development of any religious sect, or to the increase of proselytism. Of pilgrimages there are none in this district, except the annual bathing in the Ganges near Karagola, which has given rise to a fair held at that place. This has turned the ceremony into a more conventional form, where shopping and sight-seeing attract a larger mass than go there with any real feelings of religion or piety. Truly speaking, the ceremony of bathing in the holy Ganges on the day of the full moon in *Magh* is such as would only be observed by a Hindu, but whether Hindu or Moslem, crowds of people flock to the place annually, and I do not think there exists any religious association in most of the people that gather round the multitudes of shops and stalls or amuse themselves otherwise.

Head V.—Infirmities.

43. I have been favoured by the Civil Surgeon with the following note on this subject:—

"The following are the only deductions I can draw from the figures of infirmities in the district according to the census tables of 1881 and 1891 respectively. The various infirmities appear to be pretty evenly distributed according to the population of the various *thanas*. The great decrease in all in 1891 as compared to 1881, I should suppose, was in great measure due to greater care and accuracy in taking the census of last year. To draw any deductions with regard to the relation of the various infirmities to religion, caste and occupation, if any, it would be necessary to have tables constructed, showing these particulars. As regards every infirm person in the district, I should doubt if the data exist for this purpose.

44. *Leprosy* is shown to be at any rate not increasing here, though it is frequently asserted that this disease is making rapid progress in India. From these figures it appears to have decreased 30 per cent. in 10 years. The much smaller number of females shown as lepers, may probably be due to the existence of the zanana system, and a not unnatural unwillingness on the part of the men who make the returns to put down their female relatives as lepers. In the absence of any attempt at segregation I see no reason why leprosy should have decreased in the last ten years. I have never heard of any local popular belief on the subject of the causation of leprosy, and as all my medical subordinates in the district are Bengalis, none of them are able to give useful information on the subject. The only diet which, as far as I know, has been accused of predisposing to leprosy, is a diet almost exclusively of fish, not necessarily bad fish. Fish is not a staple of diet in this district. I have never seen any fact to support this theory even in eastern Bengal, where fish forms a large proportion of the food of the population. The only reasonable theories as to the causation and spread of leprosy appear to me to be (*a*) hereditary, (*b*) contagion from such intimate personal connection as that of husband and wife.

45. *Insanity.*—My personal impression is that this infirmity is more common here than in any other district in which I have served, judging from the number of cases coming under my own observation.

46. *Deaf-mutism.*—I should not have thought there were so many. Such cases very rarely come under my notice.

47. *Blindness.*—Is very common here, as in most parts of India, and appears to me to be chiefly due to two causes, senile (*a*) decay causing cataract in various stages in elderly persons, though very few cases of cataract come to the dispensary for operation; (*b*) various forms of ulceration, especially of the cornea, which though easily amenable to treatment in their earlier stages, seldom come for treatment, and from remote parts of the mufassal cannot come until vision has been hopelessly destroyed, and it is too late for any treatment to be of use."

48. Dr. Picachy, former civil medical officer and an old resident of the district, remarks as follows:—

"A reduction of about 30 per cent. of infirmities under all heads is to be seen in the last census, viz., that for 1891. This is too good a result to expect in a decade, when the census, it may be presumed, remains the same. It may therefore be put down to a better enumeration in the present instance. There is no data to ascertain in what degree occupation, religion, caste, and habits act upon infirmities, though it is well known that ganja smoking, in which Hindus indulge more than Muhammadans, is an exciting cause of insanity, and opium eating, which Muhammadans practise, is the reverse, and females, who abstain from both, are afflicted less.

49. As regards leprosy, there is no evidence to show that it is advancing, or that a fish diet, good or bad, induces it. On the other hand, more Muhammadan lepers are to be seen than Hindus, and the latter of the lowest castes. They live upon a mixed diet of fish and meat, and are not particular whether it is tainted or not, and they seem to suffer most from leprosy. Leprosy is capable of being transmitted from parent to child, when in its early stage it escapes detection, and when sufficiently advanced and separation does not take place, a man or a woman may infect one another; when it comes to that stage, separation is practised generally. Deaf-mutism is a feature of the district like goitre, and its primary cause is the common forms of inflammation of the ears, produced by damp and malaria, and sympathy of the organ of speech subsequently.

50. Blindness chiefly comes from neglected inflammation of eyes, poorness of constitution in a bad climate, and the application of caustic remedies."

51. An insane was defined as *pagál* and leper as *korhi*. Special care was taken to instruct the enumerators as to what form of infirmity was meant, and I have no reason to think that many mistakes were made. The Subdivisional Officers of Kishanganj and Araria report to the same effect, and this is borne out by the opinion of both medical experts who think the improvement shown, must, in part at least, be due to improved census work.

Head VI.—Education.

52. The district of Purnea is, for purposes of the Education Department, divided into four circles. The first comprises the jurisdiction of *thanas* Kasba Amur, Kadwa, Balarampur and Manihari, called the Sadar east circle. The second, called the Sadar west circle, comprises the *thanas* of Purnea, Gondwara, and Dhamdaha. The remaining two, comprise the jurisdiction of the two subdivisions of the district, and are named after them.

53. The statement No. 1 appended shows the population of each circle divided into Hindus and Muhammadans (the number belonging to other religions being infinitesimally small, has been omitted) according to the censuses of 1881 and 1891. It also shows the percentage of each of the two sections to total population for those two years. It will appear from a reference to this table, that the proportion of Hindus to Muhammadans has remained the same (small fractions being neglected) in all the circles.

54. The proportion of Muhammadan boys at school to those of the other religion continues largely in excess of the proportion which Muhammadans bear to the total population in almost every part of the district.

55. The cause of this disproportion between the education of the two parts of the population is that, by their religion, Muhammadans are driven to obtain a certain amount of education, but as shown below this impetus fails to carry them beyond the lower standards. On the other hand, the agricultural Hindu has no such impulse, his children are only employed in herding cattle in the fields and in shops.

56. The majority of the Hindus found in the district belong to the lower orders, and whether the Hindu population is predominant as in *thanas* Kadwa, Dhamdaha and Manihari, there are fewer schools.

57. In the Sadar east and Sadar west circles the greater part of the country goes under water for a considerable period of the year, and access from village to village becomes quite impracticable, and education is considerably impeded.

58. The increase in the Sadar west circle is generally confined to the Purnea and Gondwara thanas: the first, because it has Muhammadan villages and is within the influence of the district head-quarters; the second, because the thana includes Dharampur pargana of the Maharaja of Darbhanga, and the population contains several villages inhabited by Brahmans, Rajputs, &c.

59. In Araria most of the schools are found in the Araria and portions of other *thanas* which adjoin it. The thana of Raniganj where, in addition to agriculture, the principal occupation of the people is connected with the manufacture of ghee, the schools are much fewer. The boys of school-going age graze cattle from morning to evening.

60. In Kishanganj the Hindu population of this subdivision is formed of Telis, Sunris and other low castes, or of the Kochh (Rajbansis) and Polujars. The majority of the schools is therefore in this subdivision almost entirely confined to Muhammadan villages in the three *thanas*.

61. Besides religion and floods, a third influence is the unhealthy climate of the district. This impedes progress of education everywhere, and during outbreaks of cholera or fever schools are entirely deserted.

62. In explanation of the differences in the higher standard of education the religion impulse does not induce the Muhammadans to advance into the higher branches of education. There is not a single middle school in any village entirely attended by Muhammadan pupils. All the 4 Board and 2 aided schools are situated in Hindu villages. The attendance of 50 per cent. of Muhammadan pupils at Amdabad is due to the place being on the Malda border, where both Hindus and Muhammadans appreciate education. The explanation is not far to seek. The Muhammadans of this district, with very few exceptions, are unlike those in other districts, purely agriculturists. It is only the higher class of Muhammadans that affect high or English education.

63. A reference to the statement No. 2 appended will clearly show that education has been making rapid progress in the district since 1881, inasmuch as institutions imparting education have increased from 698 with 9,150 pupils in 1880-81 to 975 schools with 16,012

pupils in 1890-91, thus showing an increase of more than 28 per cent. in schools and 42 per cent. in scholars. In some years of the decade under review the percentage was much higher. The increase in the percentage of schools was largest in 1886-87, and that of pupils in the year that followed.

64. Compared with the figures of the year 1880-1881, the increase in the percentage of schools in 1886-87 was 42, and of pupils in the following year 50. The increase in the number of schools dated from the introduction of the chief *guru*, and the payment-by-results system was confined to indigenous primary schools, the object of the department being to bring within the pale of its organizing influence all the teaching agency of the country. The widest signification was given to the term-teaching "agency," and it included among its number a *mudi* shop, where the father along with his other occupations, taught his own son to read and write. The increase in the primary grant materially helped in this direction. But in 1885-86 Government ruled that schools with less than 10 pupils should be excluded from the returns. The rule was modified in the following years, and educational institutions were divided into public and private, the latter being still further divided according to the sort of education imparted in them. Thus schools, giving instruction in oriental classes, have since been shown under separate headings, as also those which taught vernacular purely in their old native way.

The loss of primary schools since 1886 is therefore nominal. They are now being shown as elementary schools not conforming to the departmental standard.

65. It may be worthy of notice here that while these primary schools continued to increase, the other class of schools, with slight fluctuations, showed very little change. In fact, the local *zilla* school has been the only high school in the district since its foundation, although its pupils increased year by year. The school returned 52 pupils at the end of the year 1871-72, increasing to 125 in 1881-82, while its strength in 1890-91 was 190.

66. The middle schools varied between 14 and 8, their number last year being 11. The attendance at the beginning and end of the decade was 372 and 511 respectively. The rise and fall of these schools is mainly due to the system of grants-in-aid, which is given in proportion to the income of a school raised locally, but this local income, depending on the influence of Secretaries' prosperity, of seasons and other temporary causes, has no element of permanency in it. Hence these schools have to be closed when local support fails.

67. Except in high schools, the medium of imparting instructions has been the mother-tongue of the pupils in all public schools.

68. In schools called middle English, the foreign tongue is taught only as a second language, the bulk of the course of studies being carried on in vernacular.

69. There is nothing in this district to report in regard to aboriginal education. The Dhangars, the only aboriginal class of importance, are few and scattered.

Head VII.—Language.

70. As mentioned in a previous paragraph, the chief languages or dialects of the district are Hindi and Bengali. These fade into one another, and it is impossible, without close study, to say whether one or the other is obtaining a preponderance.

Head VIII.—Castes.

A.—Hindus.

Preliminary.

71. The principal castes of the district have been shown in the annexed statement No. 3 in the order of the number belonging to each. Statement No. 4 shows the castes grouped together under different classes according to their social precedence.

72. Statement No. 5 shows the classification of castes according to their respective functions and practices.

73. Since 1872 there has been some migration of the people of the adjoining *thana*, particularly of *thana* Gondwara to *thana* Dhamdaha, where plenty of land is yet to be had at very low rates for cultivation, with the advantage of good low-paid pastures. People from the contiguous parts of the district of Bhagalpur have also emigrated and settled down there, and to this may be attributed the abnormal increase in the population of *thana* Dhamdaha of 28 per cent. The matter next in importance in influencing the distribution of the people are the facilities afforded by the opening of the railway lines in this district, which have been particularly taken advantage of by the people of the Kishanganj subdivision in going away and seeking employment in Calcutta. There has not been any further change in the distribution of the population of the district since 1872 worth noticing here.

74. *Ethnical and other interesting description of castes.*—The following is an ethnical description of the principal castes of the district and of others, which are recognized as important, though their number in the district is comparatively small. The arrangement of social precedence has here been followed. Those numbering over 10,000 souls have, as a rule, been taken to belong to a principal caste.

75. *Brahmans.*—These number 28,306, returned by the last census. Though met with in every part of the district, they are chiefly to be found in *thanas* Dhamdaha, Matiari, Raniganj, Purnea, Gondwara and Araria, which form the western and the south-western parts of the district. These are mostly Maithil Brahmans. A line passing straight from the head-quarters northwards to the Nipal frontiers, and similar line due south to the Ganges, will pretty well divide the district into what may be termed "the homes of the Brahmans" on the west, and of the low castes and Muhammadans on the east. The bulk of the Brahmans support themselves by cultivation, and they number among themselves the majority of Hindu *zamindars*, *milkdar*, and *patni* tenure-holders; almost all of them own valuable occupancy holdings at fixed low rates. The rich families of the Rajas of Champanagar, Ramnagar, and Srinagar own very extensive landed property in this and in the districts of Monghyr and Bhagalpur. The *Srotriyas*, the cream of the Maithil Brahmans, are very scarce here. The members of the Saifganj (Katihar) Raja family are the only representatives of this supreme class of Maithil Brahmans. It is needless to add that the Brahmans are of purely Aryan origin and blood, and retain generally the features, habits, and all the other qualities of their ancestors. There is not much Sanskrit education among them as was expected, and this is, I think, from the backward state of the district.

76. *Rajputs or Chhatris.*—Thirteen thousand five hundred and seventy-five in number. They generally inhabit a tract which is nearly conterminous with that occupied by the Brahmans. Although differing from their neighbours in the regularity of their features, they are inferior in boldness and strength to their fellow-caste men in the western districts of the province. The climate of the district has not failed to work a change in them as in others. None of these are large *zamindars*, although a fair number of them are *milkdars* and *patnidars*. They all possess occupancy holdings at low fixed rents, which they cultivate by means of their servants, and also by sub-letting.

77. *Kayasths.*—Twelve thousand seven hundred and fifty-one in number, as ascertained in the last census. The best Kayasths, who are the recognized descendants of the twelve sons of Chitra Gupta, are the following:—

1. Sribastab.	7. Saksena.
2. Amashta.	8. Surajdhya.
3. Karan.	9. Bhatnagar.
4. Gaur.	10. Nigam.
5. Aithana.	11. Balmik.
6. Mathur.	12. Kulsreshta.

There are two more Kayasths besides the twelve above mentioned, viz., the Maithil and the Bengal Kayasths. This district is the native country of the Maithil Kayasths (Maithilapuri forming part of the Bihar province lying north of the Ganges), and consequently the majority of the Kayasths here are of Maithil origin. They are mostly *zamindars'* servants, such as *patwaris*, *tahsildars*, and *muharrirs*. These chiefly inhabit the country lying west of the river Mahananda, which may fairly serve as the boundary between the Hindi and Bengali-speaking parts of the district. The second in number are the Amashta Kayasths, who are chiefly Government servants living at the district and subdivisional head-quarters. The Sribastabs are very few and demand no special notice. The Bengal Kayasthas are also very few, and they are all Government servants. The Kayasths, being the writers of the country, very few of them cultivate land, there are no big *zamindars* among them in this district. The Maithils, who are the natives of this district, have little or no means to purchase *zamindaris*, while the Amashtas, who can better afford to purchase landed property, being natives of other Bihar districts, have little or no inducement to do so in a country of their temporary sojourn.

78. *Babhans.*—These, from their features, seem generally to be of Aryan blood. They number only 5,366 and inhabit chiefly parts of the Sadar and the Araria subdivisions; they are partly *zamindars*, *patnidars* and *milkdars*, and partly owners of occupancy holdings at fixed rents.

It is very difficult to define the exact social status of this caste among the Hindus. They think themselves next to Brahmans, while the Hindus represent them to be void of all original existence, and therefore of any position in society. The districts of Benares, Gaya, Patna, Muzaffapur, Darbhanga, Monghyr, and Bhagalpur are the country of the Babhans, who call themselves *zamindar* Babhans, while their neighbours name them Bhumihar Babhan. The story of their origin, as related by their neighbours of the aforesaid districts, runs thus:—

One Jara Sandha, the mighty Raja of the ancient and renowned kingdom of Magadh, having his capital at the present town of Bihar, in the district of Patna, was required to celebrate an important *Jog* (religious ceremony) by feeding one lakh of Brahmans. He, accordingly, ordered his *dewan* (Prime Minister) to bring together the required number the next morning, and in default to suffer death and forfeiture of property. The unfortunate *dewan* having so difficult a task to accomplish within such a limited number of hours (about 12), was forced by circumstances to make up the number by admitting or rather forcing Brahman looking Sudras and Buses to join the multitude by getting *Janaws* (the Hindu sacred thread) and to partake of the rich feast and the munificence of the State. Having thus been recognized as Brahmans by the State and having partaken of their food with the true Brahmans, they were subsequently loath to join their fellow-castes. The Brahmans and the Hindus would not

recognize them as true Brahmans, and the result was that all these men, who belonged generally to the richer part of their castes, joined together and formed one numerous and influential caste, whose superiority to other non-Brahman castes is not up to this time recognized. There seems to be some truth in the story, when their neighbours say that the Babhans even now retain in their sub-castes the name of the original caste to which they belonged. The following are examples which they cite:—

1. Chakwar—From *chak* (potters wheel).
2. Jalewar—From *jal* (water) or *jal* (net).
3. Domkatar—From *dom*.
4. Bhusbarat—From *bhus* (husk).
5. Kodaria—From *kodar* (spade).

79. *Bhats.*—Two thousand eight hundred and sixty-two in number. They chiefly inhabit the banks of the Ganges, forming the western part of the Manihari *thana* (Kamalpur and neighbouring villages). It is worth noticing here that instead of following their original profession, they now cultivate land by servants as other upper class Hindus do. A few of them own *milk* (rent-free) lands, the others possess only rights of occupancy in their land; they are generally literate, knowing the vernacular language of the district. They, from their features, seem more like Aryans than any others.

80. *Sadgops.*—Five thousand seven hundred and sixty-eight in number. These seem to have received some admixture of Aryan blood, as is apparent from their features and colour. The Sadgops of this district reside chiefly in the jurisdiction of the Kishanganj subdivision, and are more advanced in social precedence and mental capacity than any other Sudra castes. They are almost all of them literate, and hold situations of influence and responsibility under local *samindars*, and a few also under Government. They are generally well-to-do people, owning *samindaris*, *patni*-tenures, and valuable holdings at fixed rents. Their position in life full well corroborates the fact of their ancestors having, before the Muhammadan conquest, owned the sovereignty of some principality known as Gop Bhum, comprised partially within the present Burdwan district.

81. *Nágar.*—Three thousand and two in number. These also seem to have got some admixture of Aryan blood which can even now be traced from their features and colour. They occupy the position of high class cultivators. The south-western portion of the district is chiefly inhabited by them. They seem to have migrated to this district from the northern parts of the districts of Bhagalpur and Monghyr, where there number is much larger. A good many of them are literate, and they generally own occupancy rights in their holdings.

82. *Raj-dhobis.*—These number only 1,150, and chiefly inhabit some of the villages about the district head-quarters. They, from their features, colour and mental capacity, appear to inherit a larger proportion of Aryan blood than either the Sadgops or the Nagars. They have migrated to this district from the northern part of the district of Bhagalpur, where some villages are exclusively inhabited by this caste. It is worth noticing here that the Raj-dhobis relate the story of their origin thus—"that they in olden times, *i.e.*, before the battle of the Rajputs with Parasu Ram, were true Rajputs; that they ran away from the battle field and washed off their swords to avoid the persecution of Rajputs carried on by Parasu Rama. Their fellow-castes, who met Parasu Rama with undaunted bravery, nicknamed them *Raj-dhobis*, *i.e*, those who had washed off the Raj by washing off the swords by which they held it. They were out-casted, and since that event were considered not worth being classed among the Rajputs (Aryans), but among the Sudras, and this is the position they have since held." The present status and the features of the Raj-dhobis, as well as their mental capacity and education, corroborate this story relating to their origin.

83. *Bania.*—The principal trading people are the Banias, who number 27,772 and are divided into the following main sub-castes:—

(1) Bais.	(8) Gandhbania.	(14) Mahuri.
(2) Balindar.	(9) Agrahri.	(15) Nanyar.
(3) Rastogi.	(10) Jaunpuri.	(16) Oswal.
(4) Dorasia.	(11) Kuparia.	(17) Padar.
(5) Baranwar.	(12) Kasarbani.	(18) Romiar.
(6) Bungdesi.	(13) Kasandhan.	(19) Sinduria.
(7) Kathbania.		

These are, generally speaking, distributed in all parts of the district, principally in and about the district and subdivisional head-quarters, and the various trade centres of the district The number in the north-eastern and the eastern portions of the district is small, while that in the western portion is comparatively large. At least about one-third part of the above number are foreigners, belonging chiefly to the districts in the Patna Division. These generally are non-Aryans.

84. *Khalsa.*—Three thousand three hundred and seventeen in number. These are people of the Panjab origin, and are mere migrators from their native province or other districts of Bihar. They fully retain their country dress and habits, and are generally dealers in grain, cloth, salt, and other miscellaneous articles. They belong chiefly to Gondwara, the south-western *thana* of the district.

85. *Lohars.*—Two thousand and thirty-six }
86. *Kamars.*—Fourteen thousand one hundred and thirty-nine } in number. The Lohars and the Kamar are generally agricultural carpenters and blacksmiths, and as such are almost evenly distributed in all parts. The towns and the principal trading centres contain, however, a larger number of the Lohars than the interior of the country does. The Kamar is both a blacksmith and a carpenter for agricultural purposes. Necessity has caused the combination of both the trades in one and the same person, both of these are non-Aryans. Those living in the interior have almost all their own occupancy lands to cultivate in addition to their own profession. Land is so cheap and fertile here that there are very few men here who do not cultivate land. The cheapness of land further makes the question of occupancy rights much less contested here, and the consequence is that almost all the cultivators of this district hold such rights and generally at fixed rents. Such holdings are termed *maurusi.*

87. *Kumhars.*—Ten thousand nine hundred and ten in number. The Kumhars (potters), from the nature of their profession, are distributed pretty equally in every part of the district. They are non-Aryans. Almost all the Purnea Kumhars, besides following their own professions, cultivate land as occupancy *raiyats.*

88. *Goalas.*—The most numerous caste among the Hindus, numbering 134,110, or about $\frac{1}{15}$th of the total population of the district. They generally inhabit the western and south-western parts of the district, the country in those parts being less cultivated and abounding in luxuriant pastures. It is about 15-20 years back that the Dharampur pastures were well known far and wide, and attracted the greater part of the cattle of the neighbouring western and southern districts of Bhagalpur, Monghyr, Darbhanga, and Sonthal Parganas, &c. The Goalas are almost all illiterate and are non-Aryans. The abundance of land in this district has not failed to attract many of the Goalas to cultivate land exclusively, and these hold occupancy right in their land.

89. *Kaibartta.*—Fifty-eight thousand seven hundred and twenty-four in number, the third numerous Hindu caste in the district, non-Aryans, and purely agricultural people. These inhabit chiefly the southern portion of the middle part of the district, comprising parts of *thanas* Gondwara, Manihari, Kadwa, Purnea, and Kasba Amur. They are good cultivators, cultivating their land with pains. They generally own occupancy rights in their land, and the lowest class serve also as field-labourers, getting annas 2, or its equivalent in grain. Wages, however, rise high in sowing and reaping time. The Kaibarttas from their very name seem to be people of Bengal origin, and speak a language which has some affinity with the Bengali tongue; they also resemble much in their habits their fellow castes of the neighbouring districts of Bengal.

90. *Koiri.*—Twenty-two thousand, four hundred and seventy-one in number. Non-Aryans of Bihar origin, one of the principal castes, inhabiting chiefly the western and south-western parts of the district, a few only of these follow their original profession of cultivating vegetables and selling them. The majority are regular cultivators, having occupancy holdings. From the parts which they inhabit it is evident that they are migrators to this district from the neighbouring district of Bhagalpur, where their number is much larger. The Mahananda river is a barrier which they have not passed eastwards.

91. *Gangain* or *Gangota.*—These number 51,287 souls. A caste peculiar to this and some of the districts bordering on the Nipal frontier. The Gangains, although recognized now as belonging to one of the Hindu castes, are apparently of Nipalese origin, as may be seen from their flat face, depressed nose and generally fair colour, the Gangains settling in the British dominions form only a section of the main population inhabiting the Nipal territory. It is a general saying among people of that part of the district, which the Gangains now inhabit, that "*Jahan Jahan Kankai Tahan Tahan Gangain.*" (You will find the Gangains wherever you will find the river Kankai.) This is very true, for the Gangains abound only in the part of the country traversed by the Kankai and its old beds; they are a quiet people cultivating well their own lands, in which they own generally occupancy rights, these do not keep themselves so much aloof from other people of the district, as the people of the Koohh origin do. One or two Gangain families would settle and live among other castes in the same village, which the Koohh people will never be found to do.

92. *Rajbansi.*—Fifty-two thousand three hundred and fifty-six }
93. *Desi.*—Six thousand seven hundred and thirty-four } in number. Both these are people of the Koohh origin. The Rajbansis represent themselves to be the descendants of the Koohh Rajas of olden times, whose kingdoms are said to have extended from the east of the river Kusi to about Rangpur: the word "Rajbansi," itself means "one belonging to the Royal family." Besides the name, their fair colour also corroborates their story. It is very clear that the number of the true Rajbansis, who really were the descendants of the Koohh Rajas, has in course of the several centuries that have since passed, been much increased by the addition of others of the same caste. It is absurd to believe that the representatives of the Royal families would number so much as 52,000 (in round figures), against only 73,000, as the descendants of the common people (Desis, Paliyas, and Koohhs). The Desi are also people of the same Koohh origin, but with the difference that they are not the descendants of the ruling families, but of the higher classes of Koohh. The line of demarcation is, however, less prominent now, and a Desi is often found to claim to be none else but a Rajbansi. But a Rajbansi would be loath to recognize him as such.

Both the Rajbansis and the Desis are chiefly to be found in the eastern and the north-eastern portions of the district where their ancient kingdoms are said to have flourished.

94. *Sunris.*—Twelve thousand five hundred and forty-two in number. Non-Aryans of Hindu origin. They are chiefly to be found in the towns of Kasba, near the district head-quarters, and in Kishanganj. They, as a caste, carry on extensive trade in grain, mustard, linseed, jute, salt and other commodities, and also lend money. They are a set of very active, hard-working, and enterprising people. Their females husk almost all the rice required for local consumption and for export. The trade in rice is a monopoly of the Sunris. Some of them cultivate land as an additional source of income, and some own *patni* tenuers, *milk* lands, and petty estates.

95. *Telis* (*Oilmen*).—Thirty-six thousand eight hundred and five in number. Non-Aryans of Hindu origin. They are chiefly to be found in the Sadar and the Araria subdivisions, where the cultivation of mustard seed is very extensive. Very few of them cultivate land exclusively.

96. *Nauas* (*Barbers*).—Seventeen thousand nine hundred and ninety-four. Non-Aryans of Hindu extraction, who, from the nature of their profession, are evenly distributed in all parts of the district; they do not cultivate land generally, as their own original trade is sufficient to support them well.

97. *Kewát.*—Seventeen thousand eight hundred and forty-nine in number. They inhabit the western portion of the district, and evidently have migrated from the country west of the Kusi, where a very large number of them is yet to be found. The Kewats are recognized as the servants of the Hindus and also their boatmen, but the state of things in this district has diverted them from their original professions, and the majority now are cultivators like other agricultural castes. A few only among them serve as field-labourers, getting about annas 2 per diem. They, as a class, do not own anything more than occupancy interests in the land. Non-Aryans of Hindu origin.

98. *Dhanúks.*—Forty-three thousand six hundred and thirty-four in number. Non-Aryans, inhabiting chiefly the western part of the district. Dhanúks also are, as a caste, the servants of the Hindus, but the Purnea Dhanúks are far from being so. A Dhanúk seldom engages himself as a menial servant in Purnea. They are almost all the cultivators of land, and quite as independent a class of people as others. They never possess other than occupancy interests in land.

99. *Amáts.*—Ten thousand and thirty-three in number. The above remarks regarding the Dhanúks will hold good equally for the Amáts.

100. *Barhi.*—Twenty-one thousand three hundred and nineteen in number. These also are non-Aryans. They are partly cultivators and partly fishermen; the cultivating portion will be almost about ⅔rds and the fishing about ⅓rd of the whole. These inhabit generally the part of the country lying east of the Mahananda river. They take the place of the Tiyars of the western part of the district.

101. *Gonrhis.*—Twenty-seven thousand, three hundred and eighty-two }
102. *Tiyars.*—Seventeen thousand, five hundred and seventy-nine } in number. Non-Aryans The boatmen and the fishermen of the country. These, from the nature of their occupations, have settled in the western and the southern parts of the district, especially along the banks of the river Kusi and the Ganges, and the various branches of the former. About ¾ths follow their primitive occupation, leaving the remaining ¼th to form cultivators and field-labourers. The two castes, Tiyar and Gonrhi, are similarly employed, with this difference, that a larger number of the former cultivate land than the latter.

103. *Poliyas.* }
104. *Kochhs.* } The Poliyas number 21,009 and the Kochhs 46,076. Both of them belong to the Kochh tribe. The Poliyas are the middlemen of the tribe, while the Kochhs only the common people. They are both inferior in social status to the Rajbansis and the Desis above mentioned, from whom they differ, not in features, but very widely in colour. The Paliyas and the Kochhs are generally of dark, while the Rajbansis and the Desis of fair colour. The Paliyas and the Kochhs are both very docile and quiet people, keeping themselves aloof from the people among whom they settle. They generally settle together in large numbers, and one can scarcely find a Kochh, Paliya, Desi or Rajbansi settling with other people without having at least a dozen families of them there. The Poliyas deal in grain and other articles along with their cultivation, to which they pay very great attention. The Kochhs do the same, but in some places they serve as *palanquin* bearers also. As a class, all four of the Kochh tribe above enumerated are very true to their words. A *zamindar* will think himself very fortunate to get these men as his *raiyats*, so punctual are they in the payment of their rent.

105. *Ganesh.*—Eight thousand nine hundred and forty-four }
106. *Chapál*—Six thousand nine hundred and sixty } in number. These are people of either Kochh or Nipal hill origin, but it is difficult to decide to which of the two they properly belong, the part of the district inhabited by the Kochh and the Nepal tribe being almost conterminous. The determination of the above question becomes still more difficult. The Kochh people themselves, as judged from their features, may be none else but one of the Nipal hill tribes, and this is perhaps the best way of settling the matter. Both the Ganesh and the Chapáls are weavers in the Kishanganj subdivision; they make *Fotas* and *Patanis*, a kind of thick-checked country cloth, the demand for which still exists unchanged among the people of those parts.

107. *Beldars* (*diggers*).—Nine thousand and forty-seven in number. Non-Aryans. These for the greater part are migrators, temporary or permanent, from the western district of Bihar and the North-Western Provinces. The greater part of the district becoming submerged during the rainy season, requires the labour of a very large number of these men

for the purpose of raising the sites of houses above the level of high floods. The soil here being generally sandy, constant repairs of the district roads also require a much larger number of Beldars than other districts do. They generally get from Rs. 2 to Rs. 3 for every 1,000 cubic feet of earthwork.

108. *Tatwa* or *Tanti* (*weavers*).—Fifteen thousand six hundred and two in number. Non-Aryans. They chiefly inhabit the western and the southern parts of the district, and are as a class day-labourers and ploughmen generally. Land being very cheap here, a few of these also have succeeded in raising themselves to the position of cultivators. A large number of them are always to be found about the indigo factories, which give them better paid employment. They are actually the weavers of the country, but since some years on account of the growing demand for European piece goods, they have almost given up weaving, and a very limited number only now devote a part of their time to it.

109. *Musahars.*—Forty-eight thousand six hundred and seven in number. They belong to the purely aboriginal semi-Hindu tribe and are exclusively day-labourers. They inhabit the part of the district specified above for the Tatwas. They are, for the greater part, migrators from the districts of Bhagalpur and Monghyr, keeping up to this time active connections with their fellow-castes of the parent country. They worship the Hindu deities and their own ones also. A large number of these are indigo factory coolies.

110. *Dhangars.*—Thirteen thousand five hundred and ninety-seven in number in the district. These belong to the aboriginal tribe of the southern hills (Chota Nagpur), who have migrated and settled, some recently and some from several generations, in this district. They fill up all the different menial situations. They serve generally as household servants, gardeners, fuel suppliers, road coolies, or the like. Almost half the Dhangar population has now succeeded in becoming regular cultivators, and being stout and hardy men prosper well in agriculture. They inhabit the Sadar subdivision and specially the southern and western parts of it. The Hindus would not like to class the Dhangars as belonging to them, but the Dhangars would claim and be glad to be called so.

111. *Kurairia.*—Eleven thousand four hundred and ninety-nine in number. One of the semi-Hindu aboriginal tribes of the country. They worship the Hindu deities as well as their own. They live chiefly in and about Sahibganj in *thana* Kadwa; they never cultivate land, but support themselves by selling fuel and birds which they catch, and also by begging. Theft was, some years back, their chief profession. They were the scourge of the country only about 20, 30 years back, and spread their depredations far and wide in the district. They are even now regarded as a criminal tribe, and are strictly watched by the police. Although innocent looking, they are notoriously vicious, and are never inclined to the honest professions and habits of an aboriginal tribe.

112. *Dosadh.*—Twenty-seven thousand and eight in number, distributed in the part of the country lying west of the river Mahananda. They are chiefly day-labourers and village watchmen. The Dosadhs are abhorred by their neighbours as being professional thieves. They also are semi-Hindu people, having their own deities to worship besides the Hindu gods.

113. *Chamars* (*Skinners*).—Eighteen thousand three hundred and forty-two in number. Non-Aryans and semi-Hindus. The number of Chamars here is, I think, comparatively larger than in other districts, because of this district being one of the most important cattle rearing districts of the province. The nature of the profession has distributed them pretty equally in all parts of the district.

114. *Haris.*—Sixty-three thousand six hundred and fifty-eight in number. The second numerous Hindu caste in the district. In the country lying east of the Mahananda these exactly serve the purposes which the Dosadhs of the part lying west serve. They also are semi-Hindus. The other remarks regarding the Dosadhs will apply to these, with this difference, that the Dosadhs are of Bihar origin, speaking a Bihar dialect, while the Haris are of Bengal origin, and as such speak a Bengali dialect. They are divided into two main parts (sub-castes), viz., Dai Haris, (2) Bhuinmali Haris.

The females of the former only serve as midwives, the latter make bamboo baskets, &c.

B.—Musalmans.

115. *Sayyids.*—These number 9,398 in the district. The number seems to be large for a district like Purnea, but it would not appear so if we consider the position which Purnea held just before the English sovereignty. It was the seat of the government of several *Nawabs* who held under them a good part of the province. The Sayyids are of Semitic origin, and are the most respected among Musalmans, being the descendants of the Prophet The resident Sayyids are *zamindars*, *patnidars*, cultivators and Government servants generally. although spread all over the district, they are chiefly found in the towns of Purnea and Kishanganj.

116. *Shah.*—Five hundred and eighty-five in number; also of Semitic origin. They are the priests of the Musalmans and are equally respected with the Sayyids.

117. *Shaikhs.*—Seven hundred ten thousand and twelve in number. The most numerous caste in the district, forming more than one-third of its total population. They are chiefly to be found in the eastern and the northern parts of the district. The predominance of the Shaikhs is partly to be attributed to Purnea having been for many years the capital of some of the Musalman *Nawabs*. The Shaikhs of this district have almost all got themselves recorded in the census of 1891 as Shaikh *Siddigis*, *i.e.*, the descendants of the first *Khalifa*

(successor) of the Prophet, but their features, characteristics, habits, and mental capacity give them no such claim; they are partly of Semitic and partly of Hindu origin. They are divided into the following main sub-castes recognized locally:—

1. Bengali Shaikhs.	3. Habalyar Shaikhs.
2. Kalaiya Shaikhs.	4. Khutta Shaikhs.

The most numerous Shaikhs are those who belong to the Bengali sub-caste. They chiefly inhabit the whole of the Kishanganj subdivision, *thana* Balarampur, and the eastern parts of *thana* Araria, Kasba Amur, and Kadwa. The river Mahananda may fairly be taken to be the boundary between the country inhabited by them and by the other Shaikhs. They are generally very active, industrious, and crafty; they speak a vulgar Hindustani, mixed with a corrupt Bengali; they seem generally to be people of Hindu origin, and as such retain many of their former habits and customs. To this day some of them are found to set up houses for Hindu deities (Bisahri generally), and when asked would say that according to the practices of their forefathers have got a "*Khoda ka Ghur* and *Bishar mâi-ka-Ghur*." Their taking part in the worship of Hindu deities was very general only some 30, 40 years back, but now only solitary instances are to be met with. Their constant contact withs foreigners of education and religious knowledge, and the spread of Persian education among them, have got them back to the true faith generally.

The second numerous Shaikhs are the Kalaiyas, who inhabit generally the strip of the country in the middle of the district about 15 miles in breadth, extending from the south of Araria subdivisional head-quarters on the north, to a line drawn from Kadwa *thana* to Purnea civil station on the south; they also seem generally to be people of Hindu origin, and retain many of the Hindu customs. They owe their very name to a purely Hindu practice, viz, not marrying in their own *kûl* (family). They never marry their cousins or other relatives like other Musalmans. The spread of Persian education among some of them has of late induced some of the principal families to forego their old *kûl* (family) restriction in matrimonial connections, and as the first result, a few have only recently, against their old customs so rigidly observed yet by others, been married to their cousins. The Kalaiyas are generally strong and hardy, but less active and crafty than their neighbours of the east—the Bengali Shaikhs above described. The bulk of the Kalaiya population is agricultural with some *zamindars*, *patnidars*, and *milkdars*; they generally own occupancy rights at fixed rents in their holdings. Some of them also serve as day-labourers at annas 2 per diem, or its equivalent in grain: when demand for labour becomes high which is generally in the sowing and the cultivating seasons, they get one and also two meals in addition.

The third numerous class are the Habalyars from pargana Haveli, which they formerly inhabited. They have now become dispersed, and are chiefly to be found in the part of the country lying between the Kalaiya tract on the east and the Khutta part on the west, which forms part of *thanas* Purnea, Gondwara, Manihari, and Kadwa. They seem to be people of Bihar extraction and speak a vulgar Hindustani language. Those inhabiting the Manihari *thana*, however, can read, write, and speak the Bengali language well and in a less corrupted form than is done by even the Bengali Shaikhs.

The literate class among these know both Kaithi-Hindi and Bengali, and write the Hindustani language in Bengali characters. These also are chiefly cultivators, having generally occupancy holdings at fixed rents. A few of them hold petty estates and *patni* tenures also; some serve also as day-labourers, and the rate of wages is the same as described above.

118. The *Khuttas*, who inhabit the western and the north-western portions of the district, viz., parts of *thanas* Dhamdaha, Raniganj, and Matiari, are very few in number, and seem to be mere migrators from the western banks of the Kusi, forming part of the district of Bhagalpur, with which they keep active connections. They own the same rights and interests in the land as the Habalyars.

119. *Pathans.*—These number 9,352, and are distributed generally in the western part of the district. They are generally men who have received a share of Afghan blood, and are the descendants of the soldiers of the Musalman Nawabs who, after the dismemberment of the Musulman Government to avoid the troubles of the day, had left the towns to settle in the interior of the district.

120. *Mirzas.*—Three hundred and eighty-eight in number. These are men of Mughul origin; they reside generally in towns, and are the descendants of Mughuls who came here with the Musalman *Nawabs*.

121. *Maliks.*—One thousand nine hundred and three in number. These are descendants of a Muhammadan military class of people who generally formed the body-guards of the Kings. They seem to belong to the Semitic family and are a very stout, strong, hardy, and turbulent class of people. The small numbers here are dispersed in parts of the Sadar subdivision.

122. *Momins* and *Dhunias.*—Momins 41,103 and Dhunias 9,761 in number. Both these inhabit the western part of the district. They have given up weaving since the decline of the trade in country cloth, and are almost all now cultivators owning rights of occupancy; some of them are day-labourers also. The Momins have got some admixture of Semitic blood; but the Dhunias seem to be of pure Hindu origin.

123. *Kunjras.*—Ten thousand eight hundred and ninety-four in number. The Kunjras nhabit generally the banks of the Ganges and the Kusi, and grow vegetables which their females generally sell. The males generally serve as boatmen. They are migrators from the adjacent southern and the western districts with which they even now keep constant communication. They are also of Hindu origin.

HEAD IX.—OCCUPATION.

124. Owing to the poverty of the soil, Purnea, compared to other districts in the Bihar province, is pastural rather than agricultural. Nevertheless, a trifle over one-half of its population live by tilling the soil.

125. *A. Agriculture.*—Of half the population engaged in agriculture, the ratio of the Hindu to the Muhammadan for the whole district is about 5 to 4, but this ratio varies in different parts of the district. Broadly speaking, there is a larger number of Muhammadans than Hindus in the north-east and east.

126. *Zamindars.*—(*a*) Hindus.—As a rule, the large landed proprietors are Brahmans, whose ancestors held property from before the British occupation. In a few instances is seen the power of wealth breaking down the rigid caste prejudices of ancient India. The native of India is notorious for his fondness for investing his hoardings in landed property, and the grasping Baniya, with his ill-gotten gains, or the industrious low-caste Sunri or Sadgop with a modest competence gained by sheer hard work, never loses the opportunity of taking the place of some spend-thrift Brahman or Musalman *zamindar*. But these are very rare instances. There are a few Babhans as petty *zamindars*.

(*b*) Muhammadans.—These are generally men of the Sayyid Mirza, Mir, Shaikh, or Pathan caste. They are generally found in the Kishanganj subdivision, a few in the eastern and central *thanas*.

(*c*) The descendants (more or less mixed) of European indigo planters in the old East India Company days have in one or two instances come to be proprietors of land.

127. *Tenure-holders.*—(*a*) Hindus.—The Brahman, Rajput, and Babhan predominate as tenure-holders. They are mostly the successors in interest of individuals who have held these tenures from time immemorial. Here, again, the wily Baniya, or careful Kaibartta, or Sadgop, has in a few inrtances succeeded in ousting the higher castes. In the same way the Koiri or Kurmi also, the real agricultural caste, have sometimes risen to the position of tenure-holders. However, it seldom happens that a man of low caste becomes a tenure-holder. Circumstances are still too strong for him.

(*b*) Muhammadans.—In the Kishanganj, Kaliaganj, and Bahadurganj *thanas* Musalmans of the better castes, *i.e.*, Sayyids, Mirs, Mirzas, Shaikhs and Pathans, are practically all the tenure-holders.

(*c*) Indigo manufacture is a flourishing industry in the district, and European planters are often found holding tenures under large *zamindars*.

128. *Raiyats.*—As more than half the population of the district is engaged in agricultural pursuits, this section will be the most important and obviously the most difficult, since among the *raiyats* will be met almost all castes and tribes of people.

(*a*) Hindus.—The cultivator *pur et simple* is the Kurmi and his cousin the Koiri. The majority of them are prosperous occupancy *raiyats* throughout the district, except in the Kishanganj subdivision. A few are tenure-holders, and a very few have sunk into the position of landless labourers. Next comes the Kaibartta, who is also a prosperous occupancy or non-occupancy *raiyat*; a few of them make a living as labourers or fishermen. The Goala, the cowherd caste, in many cases combines his caste avocation with agriculture, and next to the Kurmis, Koiris, and Kaibarttas is the occupancy and non-occupancy *raiyat* of Purnea. A few of them have risen to be petty traders and *mahajans*, but it is very seldom that a Goala falls so low as to become a labourer; he can always enter service as a cowherd under both Hindu and Musalman landholders, or as a ploughman under castes that do not cultivate the soil with their own hands. There is a large and prosperous colony of Brahmans and Rajputs in the Dhamdaha *thana*. Though nominally agriculturists, they do not, by reason of their high caste, plough the land by themselves, but keep Goalas and other middle caste servants to do the field work. It will not be out of place here to say that a significant fact of the modern progressive tendency is seen in the inclination of *raiyats* to abstain from manual labour and keep hired servants as soon as their means allow them to do so. These Brahmans and Rajputs in Dhamdaha are a few of them *milkdars*. The greater number hold land at a very low rent. From this it may be inferred that their ancestors had been induced to emigrate from some other part of the country and settle down in the district. Babhans are found holding valuable occupancy rights in land about the Sadar *thana*; there are a few *milkdars* also among them. In the Kishanganj subdivision a few Sadgops are met with interspersed among the Muhammadan *raiyats*. This industrious caste came originally from the neighbouring Bengal districts. Most of them have valuable occupancy holdings. The Bhats are occupancy *raiyats*, cultivating their land through hired servants. The Nagas in the south-west are also, as a rule, occupancy raiyats. The Gangain or Gangota, a caste peculiar to this district, are for the most part well to do non-occupancy and occupancy *raiyats*.

As land is cheap in Purnea, great inducements for engaging in agriculture are held out to members of even the low castes. The Rajbansi, Poliya, Kochh, and Desi Kochh (all members of the same tribe) furnish a large contingent of the agricultural labourers to substantial *raiyats*; but a fair number of them have risen to be *raiyats* and under-*raiyats*, especially in the eastern

thanas. The Markandes, though numerically small, are found in the southern and western parts of the district as *raiyats*, both occupancy and non-occupancy; a few are landless day-labourers. The Kayastha rarely, if ever, deserts his traditional calling and takes to handling the plough; if he does have an interest in land it is generally as a superior *raiyat* like the Brahman. About two-thirds of the Burhi are cultivators, the remainder fishermen. The Kumhars, besides their ordinary occupation, take almost all of them to cultivation, and are generally occupancy and non-occupancy *raiyats*. Finally, come the Kamar, Lohar, Tanti, Gareri Tatwa, Teli, and Turi. It stands to reason that there is always a small surplus of these men when the demand for their caste pursuits is fulfilled: this small percentage look to the produce of the land for subsistence. There are a few of them non-occupancy *raiyats* and the greater number of them tenants of *raiyats* and the "adhi" system, *i.e.*, they cultivate a plot of land and share the produce with the *raiyat* proprietor. In the same way Amats and Dhanuks, who seem in this district to have a repugnance to domestic service, their usual occupation, are often non-occupancy and sometimes occupancy raiyats. Some Kewats may be found as non-occupancy *raiyats* also. The Gonri and Tiyar, the fishermen along the banks of the Ganges and Kusi, are a few of them cultivators. The Dosadh and Hari, who are employed as village *chaukidars*, usually cultivate a small plot of land round about their homestead. Under this section the Kunjras (Muhammadans) and Koiris may be mentioned as vegetable sellers.

129. *B. Professional.*—(*a*) Hindus.—The Brahmans, the priestly class, have a very fair proportion of themselves represented as attendant priests of temples, and very many of them, each according to his sub-caste, are the family priests of Hindu households, and a sprinkling of them may be found in the Government services and the professions—as Law and Medicines. The Rajputs and Babhans are more conservative, and seldom take advantage of an English education. From the former the police force is recruited. The majority of clerks are Kayasthas, but all castes and creeds who have received an English education attain the summit of their ambition when they enter the public service, feeling that they swell the ranks of the lawyers.

Muhammadans.—In Purnea comparatively a large number of Muhammadans are in the public service and professions.

130. *C. Commercial.*—(*a*) Hindus.—All the different sub-castes of the Baniya, as *Bais*, *Bakali*, are well-to-do shop-keepers. They mostly trade in grain and sometimes set up as *mahajans*. The Halwai and Kandu are the Hindu confectioners and grocers. Wherever the population is inclined to be dense, they may be seen with their petty shops. The Kulwar and Sunri keep the liquor and ganja shops, though it very nearly always happens that they are servants to Muhammadan proprietors. The Sunri and Khatri are traders in grain and produce. In some parts of the district one may come across a Goala or Rajput following the pursuits of a Baniya. As far as trading and money-lending go, the tendency is for representatives of almost every caste, who have been prosperous in the callings, to set up business as a Baniya and *mahajan*. The Rajput and Brahman even do not consider it a stigma to belong to a class of which the lower castes are well-known members.

(*b*) Muhammadans.—Many well-to-do Muhammadans of the better caste have large sums of money invested in the excise business; many are traders in grain, and in the eastern *thanas* in jute; many are dealers in hides; many again are petty shopkeepers.

131. *D. Artizans.*—Each caste ordinarily keeps to its own occupation. The Barhi are the carpenters; the Muchi, the shoemaker; the Hajjam, the barber; the Kamar and Lohar, the blacksmith. The Kumhar, the potter; the Sonar, the goldsmith; the Teli, the oilman; the Gareri, the blanket weaver; the Jugis, Tantis and Tatwas, the cotton weavers, as also the Ganesh and Chapal. The Putwa, the bead makers; the Turi, the basket maker; as also the Dom, the Nuniya, the salt manufacturer; Kandus and Kulwars, grocers; Kalars and Musalmans, sellers of ganja; Baruis, growers and sellers of betel leaf; Chuliars, cutters of firewood, Barai and Nuniya, lime-burners. Musalmans, Dhanuk and Jollars, masons. Lahiris and a few Musalmans, lacware manufacturers; Mali, flower-sellers; Kansaris, brass-workers. Among the Muhammadans the Dhunia, are cotton beaters; Durzis, tailors; Kunjras, vegetable sellers; and Momin, weavers. When there is a superfluity of individuals in a caste, and it becomes difficult for each and every one to follow his ordinary caste occupation, members of the castes enumerated above become agriculturists or petty traders. Some less fortunate are content with being labourers, and some again enter households as domestic servants.

132. *E. Pastoral Groups.*—In a district like Purnea, where there are large tracts of uncultivated land and ample facilities for pasturage, almost all classes and castes of people breed cattle on a small scale, whether owning the cattle or working for wages under owners of other castes. The Goalas are pre-eminently the herdsmen. Gareris keep flocks of sheep in the southern *thanas*. Similarly, Haris and Doms may be seen with herds of miserable looking swine.

133. *F. Fishing.*—As there are no large rivers intersecting the district, large numbers of fishing castes, as the Bind, Gonhri, Kewat, and Nuniya, have to find some other means of subsistence. Two-thirds of them, however, may be found on the banks of the Ganges or the Kusi as fishermen and boatmen.

134. *G. Serving Group.*—(*a*) Hindus.—The Kayasthas find employment as *tahsildars* and *patwaris* in *zamindaris*, and are in fact the writer caste. The Dhanuks and Amats, and in a lesser degree the Kahars and Kewats, furnish the domestic servants of Hindu households. The Dosadh is the usual village watchman in the *thanas* of the west. The Haris take their place in the east. Rajputs are the usual *durwans* and private *chaukidars*. Of the labouring

class, Dhangars and Beldars are the earthworkers. Muraris, Nagas, Haris, and Rajbansis are ordinary labourers, as also Musahars. Domestic servants are usually paid monthly wages. Labourers who find occupation among the better class of *raiyats* are paid by the day, or if engaged in agricultural work, by a small portion of grain.

(*b*) Muhammadans.—The better classes find employment in *zamindaris*.

The Dhunias and Shaikhs engage as domestic servants, and with the lower Hindu castes are often ordinary and agricultural labourers.

135. *H. Unproductive groups.*—In this district there is only one group of professional actors, *i.e.*, in the Kishanganj subdivision. All its members are low-caste Muhammadans, Polis, and Gangains or Gangotas.

Brahmans, in the Dhamdaha *thana* specially, are the astrologers. Jolahas, Dosadhs, and sometimes Dhanuks are professional dancers and singers. No real devotee exists now-a-days, but all castes and creeds (I have seen a Poli) smear their body with ashes to excite the sympathy of the tender-hearted.

Brahmans and Bhats are the genealogists and bards of the people. Nats, Chambas and low-caste Muhammadans, usually natives of the North-Western Provinces and Panjab, exhibit snakes, bears and monkeys, and perform jugglery. There are no professional musicians here, excepting perhaps a few Dosadhs and low-caste Muhammadans. Sadus and out-caste people eke out scanty livelihood as tumblers and acrobats.

136. *Occupation of women.*—With the exception of Haris and a few Chamar women who are the midwives in the villages, and the Nats who are tattooers and professional prostitutes, women of the poor classes help their husbands in their own particular work. The Dhanuks and Kewats are domestic servants in Hindu households, and the lower class of Muhammadans in Muhammadan households. Kalwars deal in grain. Telis sell oil, and the fisher caste fish. Dhobis and Hajjams do work for the women and the husbands for the men. Kumhars prepare the earth and make rough earthen pots. Tantis prepare the thread and colour it; Lahiris work in lac; Khatiks and Kunjras sell vegetables; Goalas, milk, and Gouris, parched rice. Bumpans carry loads, and Dhangars and Beldars do earthwork together with men. All Hindu and Muhammadan women, besides their domestic work, husk paddy and other grain for home consumption.

Head X.—Administrative.

I.—Administration.

137. The points in which the general instructions have been departed from were as follows:—

Points on which the general instructions were departed from.

Enumeration of the *bathanias* or cattle-owners, in the Kusi jungle, on the morning of 27th February 1891, instead of on the night of 26th February 1891. The reasons for this were explained in my letter No. 2203J. of the 18th December 1890, to the address of the Superintendent, Census Operations. They were in brief the jungly character of that part of the district and the scattered state of the population.

The size of a circle or block had to be made larger or smaller according to the sufficiency or insufficiency of literate men to act as supervisors or enumerators. On this point the Subdivisional Officer of Kishanganj remarks:—"In many circles more than 500 houses were included," and this was done for the reason that it was found impossible "to get a sufficient number of able men to do the work of a supervisor."

The difficulty pointed out had to be overcome, more or less, in every charge. It was greatest in the subdivision of Kishanganj, in *thanas* Manihari, Dhamdaha, and to some extent in the subdivision of Araria.

It was found necessary to make a much more elaborate arrangement for the enumeration of travellers than that suggested in the Census Superintendent's circular No. 36, dated 15th January 1891. Besides there being stations along the principal roads and thoroughfares, special arrangements were made to count travellers stopping in *thikans*. But this can hardly be called a departure from the general instructions issued.

There was no other instance in which the general instructions were departed from, except that in the Sadar subdivision a circle instead of a village was taken by mistake as the unit for the purpose of house-marking. This worked very badly and caused great delay in numbering as well as difficulty in bringing new houses into calculation.

Definition of a village.

138. The definition of a village as given in the Census Superintendent's circular No. 10 was adhered to.

Definition of a house.

139. The definition of a house, given in the second instruction to supervisors, was observed. I have to say, with reference to this point, that observance of the rule was not met without opposition on part of the house owners in some instances. This arose principally from a mistaken idea on part of the people that the object of marking a house with two or more distinct numbers (in case two or more families living in the same house) was only the the pioneer of a fresh taxation. It came to notice in several cases that brothers or cousins who had been living as *distinct families* at the time of marking their houses came to live conjointly and eat in the same mess afterwards.

140. As stated in my reports (Nos. 96J. of 9th August 1890 and 412J. of 5th February 1891) to the address of the Census Superintendent, each *thana* or police station was a census charge, but the independent outpost of Chapra in subdivision Kishanganj was also made a charge. Therefore there were 14 charges in this district, and their sizes are tabulated below:—

Size of the charge.

No.	Name.	Area in square miles.	REMARKS.	No.	Name.	Area in square miles.	REMARKS.
1	2	3	4	1	2	3	4
1	Sadar ...	424		8	Kishanganj ...	327	
2	Gondwara ...	421		9	Kaliaganj ...	482	
3	Kasba Amur ...	279		10	Chapra outpost ...	144	
4	Kadwa ...	365		11	Bahadurganj ...	393	
5	Balarampur ...	323		12	Araria ...	431	
6	Manihari ...	240		13	Matiari ...	375	
7	Dhamdaha ...	519		14	Raniganj ...	270	

Therefore, with a total of 361,031 houses, the average size of a charge contained 25,787 houses, or 356 square miles.

*141. I have shown in my previous reports referred to above as to the distribution of sub-charges between the 14 charges. There were 78 subcharges, and the average size contained 4,628 houses. The size varied between 54·7 square miles in Sadar and 55·8 square miles in Kishanganj. In Araria the number of sub-charges was disproportionately small, being only 7 for the three *thanas* of that subdivision. This was owing to the paucity of good men to take up the important duties of a sub-charge officer in the subdivision.

Size of the sub-charge.

142. There were 519 circles (including Railway and Karagola Fair), and on the average they contained 695·6 houses. Their sizes varied in the different charges, and the following table is given to show the variations:—

Size of the circle.

No.	Name.	Size of average circle in square miles.	REMARKS.
1	2	3	4
1	Sadar ...	7·3	[This is exclusive of the Railway in which there were only two circles.] No. 2, Gondwara, does not here show the special circles made out for the enumeration of Karagola Fair.
2	Gondwara ...	12·1	
3	Kasba Amur ...	7·3	
4	Kadwa ...	7·9	
5	Balarampur ...	7·6	
6	Manihari ...	13·3	
7	Dhamdaha ...	13·1	
8	Kishanganj ...	11·8	
9	Kaliaganj ...	8·7	
10	Chapra ...	11·07	
11	Bahadurganj ...	7·1	
12	Araria ...	9·5	
13	Matiari ...	10·4	
14	Raniganj ...	20·06	

Thus in charge Raniganj, the average circle contained only 936 houses, though its area was 20 square miles. Again, in Kaliaganj, the average circle with an area of nearly 8 square miles contained so many as 708 houses. Charge Kishanganj returns 1,024·5 houses to an average sized circle; while Manihari, having for an average sized circle an area of over 13 square miles, gives only 576·3 houses. The size of circles therefore depended upon local circumstances.

143. The size of blocks varied, but it appears that the largest sized block did not contain more than 55 houses, or that it was not bigger than 1·08 square miles. In the Sadar subdivision the blocks ranged from 1·08 square miles to ·98, or in other words the number of houses varied between 55·1 and 45·2. Even in the Municipality of Purnea, where there were 60 blocks, the average sized block did not contain more than 50 houses.

Size of the block.

In Kishanganj subdivision the sizes varied from ·44 to ·5 square miles, and an average sized block contained only 43 houses.

In Araria subdivision the size of an average block was ·06 square miles, that is to say, the number of houses contained therein was 47·28.

144. Yellow ochre, locally called "*geuroo*," was the only material used in marking the houses. When the surface of the wall was found uneven, a thin square of mud was plastered on, and when it dried, the number was painted. This process was adopted throughout the district and proved to be a success.

Numbering of houses, etc.

The cost on this head in subdivisions Araria and Kishanganj was *nil*. In the Sadar the expenditure amounted to Rs. 14-6, which was paid by my office. But the Municipality of Purnea bore the cost for marking the houses within the municipality. In Araria and Kishanganj the cost of marking the houses was so insignificant, being from ½ a pice to 3 pice for a village, that the enumerators and supervisors did not care to come up for the money. The Subdivisional Officer of Kishanganj says:—"The enumerators did not care to take this amount from Government, although they were told that the charge was to be borne by Government if necessary." The Subdivisional Officer of Araria makes a similar remark in his report. "We got a quantity of this material (yellow ochre) ready in the bazar," says the Subdvisional Officer of Araria. "But they (enumerators and supervisors) declined to take it, saying that they had managed to procure the article themselves."

145. It appears to me that it is extremely difficult to have the houses permanently marked in a district like this. The reasons are obvious and are briefly these :—

The practicability of a permanent numbering of houses, etc.

(1) The majority of houses are made of bamboo and grass; they are liable to destruction by fire and other causes, and are besides often removed from one place to another;

(2) Partial disappearance of a village in the course of years and change of village boundaries;

(3) Constant changes occurring in the commensal position of a family; and

(4) Migration of people from one village to another.

The Subdivisional Officer of Kishanganj suggests:—"It would be better if an attempt were made to keep a register of the number of houses in each village than to effect a permanent numbering of the houses by marks." But this proposal is open to serious doubts, and I do not believe that an attempt in that respect is likely to be successful.

The Subdivisional Officer of Araria says that it is not practicable to permanently number the houses in that subdivision, the reasons being as he says :—"The houses are mostly of mat walls and are very often removed from one place to another."

II.—Agency.

146. In the Sadar and Kishanganj subdivisions supervisors were derived from middle class people, namely, *zamindari amla*, *gumashta*, *sirwan*, indigo planters' agents, such as *dewan*, *jote raiyats*, village *panchayats*, petty jotedars, &c.

The classes from which supervisors and enumerators were derived.

In Araria they were derived from the ministerial officers, police officers, officers of the Education and Postal Departments, Honorary Magistrates, members of the Local Board, *patnidars*, and *zamindars*. In the Purnea Municipality the supervisors were derived from the ministerial officers, educated *mukhtears*, and school-masters.

147. The class of enumerators in general was derived from shopkeepers, petty *mahajans*, educated *raiyats*, *pathsala gurus*, *patwaris*, and ministerial officers. A portion of the enumerators who were deputed to special charges, like Karagola fair, enumeration of travellers, of boats at Manihari, were derived from the office clerks, police (literate) constables, and apprentices.

148. The duties imposed upon the supervisors and enumerators were willingly undertaken, except in a few cases. In Araria there were five prosecutions for refusal to act as enumerator. In Kishanganj there was only one prosecution in which a supervisor neglected his duties. In the Sadar there was no prosecution, though in a few cases neglect of duties by the supervisor and enumerator came to notice. A warning in such a case was sufficient.

Whether their duties were willingly undertaken.

149. It has been already stated in paragraph 144 above that the cost, however trifling, was borne by the supervisors and enumerators themselves of subdivisions Araria and Kishanganj for marking the houses. Besides this, each enumerator to ensure accuracy prepared a schedule book in manuscript and filled up the entries therein before the printed books were written up. This procedure was adopted throughout the district, and the cost of paper may not have amounted to more than 3 or 4 pice for each enumerator. Considering the

Whether their duties involved any pecuniary expenditure, and how much.

small size into which the blocks were made, the cost of travelling by the enumerator was almost nothing. As regards the supervisors in the interior of the district, almost every person of the class from which they were derived owns some sort of conveyance, either a pack-pony or bullock-cart, and the loan of carts or ponies is easy. The chief cost to all parties was the loss of time incurred in the work and in attendance on the various inspecting officers, which was no doubt considerable. I need not here refer to those Government servants, acting as supervisor and enumerator, who were under the rules entitled to travelling allowance. It is reported that in Kishanganj only one of the supervisors has submitted a travelling bill for the expenses incurred by him during the census.

150. *If any paid Census Officers were employed, &c.*—None employed in this district.

III.—Attitude of the People.

151. There was nothing to complain of regarding the attitude of the people in general. Assistance was willingly given. The European non-officials, consisting of indigo planters chiefly, were good enough to render aid in the taking of the census, and in this connection great help was rendered by the Assistant Manager, Raj Darbhanga (Mr. E. G. Williams), towards tracing the cattle-owners or *bathanias* in the extensive jungle along the Kusi river.

152. Regarding the various rumours that were afloat, some of them were as wild as they were ludicrous. The most general was that fresh taxation was to be levied. This appeared to derive confirmation from the care taken by all census officers in filling up column 11 (occupation) of the schedule. In Kadwa and Manihari *thanas* there was a rumour that young men were required as recruits for the army. In many parts it was said that castrated goats would be confiscated by Government. This led the owners to sell off their animals by scores and hundreds. Again, others said that the goats were to have their ears lopped off and be branded with a heated pice and then let loose; that all goats were to be censused and then let loose with a brand of Government seal upon the body, and the like. There were occasional rumours that the widows among higher classes who were under age should be compelled to re-marry, that Muhammadan lads were to be circumcised by low-caste people, like the Chamars and Mehters.

IV.—The results.

153. I have no reason to question the correctness of the results. The arrangements made in this district to ensure a correct census being taken were carefully carried out. The sub-charge officers sent out were all picked men selected from among the office clerks, and the nature of their duties made them thoroughly acquainted with every portion of their sub-charge. The Charge Superintendent, mention of whom was made in my progress reports, had to work as hard as any of the subordinate census officers; and I have invariably found that the Charge Superintendent visited almost every block in his charge.

154. On a comparison with the figures of 1881 it appears that, with the exception of *thanas* Gondwara and Kishanganj, all the *thanas* show an increase of population, thus:—

Thanas.	Increase (+) or decrease (−).	Thanas.	Increase (+) or decrease (−).
Sadar	+ 3,129	Kishanganj	− 3,499
Dhamdaha ...	+34,046	Kaliganj, including Chapra	+ 1,096
Kadwa	+ 5,012	Bahadurganj ...	+18,848
Kasba Amur ...	+ 885	Araria	+10,717
Balarampur ...	+ 8,159	Matiari	+10,717
Manihari	+ 4,420	Raniganj	+ 4,299
Gondwara ...	− 8,203	Railway	+ 2,536

Net increase 95,585, or 5·1 per cent.

The increase of population in *thanas* Balarampur, Kadwa, Manihari, Araria, and Matiari is chiefly owing to the opening of the railway line through those *thanas*. Matiari has become an important trade centre; and owing to its being near to the Nipal territory, and to its being close to the line, a large traffic has concentrated there. Police station Dhamdaha returns a similar large increase, and this is owing to a large portion of the country which was covered with jungle having been reclaimed. It also contains temporary population of a large number of paddy-cutters and labourers from the districts of Monghyr, Bhagalpur, &c. *Thana* Bahadurganj, in subdivision Kishanganj, is reported to be growing in importance as a place of traffic. The Sadar *thana* returns a slight difference, so have *thanas* Kishanganj, Kaliaganj, and Kasba Amur, the increase or decrease appearing accidental.

The decrease of population in Gondwara, as explained by the Charge Superintendent, is due to "the diluvion of some of the villages situated on the banks of the Ganges.

The Karagola Fair, which took place almost simultaneously with the census, has returned a small figure as compared with the estimates of past years. The great "*Ardhodya Jog*" had drawn the people to the place about 15 days prior to 28th February, and when the *mela* came on there were but a few people left. Arrangements were made, as will appear from my letter No. 95J. of $\frac{8th}{11th}$ January 1891, to census about 70,000 people at the *mela*, but it appears that the figures scarcely reached 7,000. This is another reason accounting for the decrease in Gondwara.

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155. This report cannot be complete without a reference to the officers who have done good work. The Subdivisional Officers of Araria and Kishanganj were in charge of the census operations in their respective subdivisions, and both worked hard and well. In the Sadar subdivision Maulvi Habibullah, Deputy Magistrate in charge of Kadwa, Babu Debi Proshad, Deputy Magistrate in charge of Sadar *thana*, Babu Deyal Narayan, Sub-Inspector of Schools in charge of Dhamdaha, Mr. Davidson, Deputy Magistrate in charge of Karagola Fair, and Babu Bansidhur Prosad, *kanungo* in charge of Manihari, deserve my thanks for their good work and loyal co-operation. The entire work was under the charge of Babu Manik Lal Pal, who has taken the greatest interest in it throughout, and deserves every praise for his power of organization.

156. *Abstraction and Tabulation.*—I regret to state that Babu Manik Lal Pal has recently died. He would otherwise have been doubtless able to supply a useful note on this subject. The following points have been brought to my notice:—

On the books being first issued, the number of males and females should have been counted and noted on the wrapper of the schedule, and this being verified in the room where the book next went should be accepted as correct. This procedure was adopted latterly in this district office.

157. The number of "learning" and "literates" should also be counted, noted on the schedule, and verified as above. This will be a safeguard against disagreement between sheets II and X.

The easier sheets should have been begun at first, and then the more difficult ones taken up as suggested by Mr. O'Donnell.

158. The time allowed for abstraction was 100 days per gang for every half a million of population: one gang would exactly finish half a million of population in 100 days if the packets are returned daily, but no margin was allowed for the probationary period during which one packet was finished in two days. The time allowed for tabulation was also 100 days.

159. Sheet No. XI being the most intricate one, the task on it should have been reduced in order to secure accuracy. The task imposed on this sheet was 1,250 ticks per man.

160. The full task allotted was imposed and returned as regards abstraction, but during tabulation the full task could not be returned in full.

161. The pay of the staff should be raised in backward districts in order to induce men to come from other districts.

162. No clerk for filling up test-slips was at first allowed, and the Inspector had to fill up test-slips himself, but this having been found impossible one clerk per gang was allowed. This was even found unequal for the work, and more men had to be put on it. Two men per gang would have been sufficient for this work.

163. The Inspector's clerk was ordered to fill up R. Form from sheet XI, except in districts with four or more gangs, in which a tabulator on R. Form should be employed. This was found to be insufficient, and one man per gang was sanctioned. This was unequal to the work, and six to seven men had to be put on R. Form. Two men per gang would be enough. The rest of the staff does not seem to be insufficient.

APPENDIX.

STATEMENT No. 1—*Showing the Population of each Circle divided into Hindus and Muhammadans according to the Censuses of* 1881 *and* 1891.

Subdivision.	Male Population.		1881.		1891.		Percentages—Total Populations.				Circles.	Number of Schools.		Number of Pupils, 1881-82.		Number of Pupils, 1890-91.		Percentage of Pupils to Total, 1881-82.		School Population, 1891.	
	1881.	1891.	Hindus.	Musulmans.	Hindus.	Musulmans.	1881 H.	1881 M.	1891. H.	1891. M.		1881-82.	1891.	Hindus.	Musulmans.	Hindus.	Musulmans.	Hindus.	Musulmans.	Hindus.	Musulmans.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Sadar East Circle. Thanas— 1. Kasba Amur ... 2. Kadwa ... ... 3. Balarampur ... 4. Manihari	210,997	222,657	122,686	87,951	131,105	91,494	58	41	58	41	Sadar East ...	177	166			1,738	1,250	...	...	57	41
Sadar West Circle. Comprising— 1. Purnea ... ... 2. Gondwara ... ... 3. Dhamdaha	199,350	216,151	160,690	38,528	176,539	39,383	80	19	81	18	Sadar West ...	131	224			2,313	683	...	...	72	21
Araria Circle. Comprising— 1. Araria ... ... 2. Raniganj ... ... 3. Matiari	201,110	219,889	139,833	61,266	153,284	66,495	69	30	69	30	Araria ...	252	263	5,202	5,412	2,209	1,919	...	...	53	46
Kishanganj Circle. 1. Kishanganj ... 2. Bahadurganj ... 3. Kaliaganj ...	325,963	334,799	121,961	203,984	122,917	211,840	37	62	37	62	Kishanganj ...	351	322			1,449	4,243	...	...	25	74
																7,709	8,095	48	50	48	50

Percentage of Muhammadans and total population—
Census of 1881) ... = 41·7
Census of 1891) ... = 41·1

STATEMENT No. 2—*Showing the Progress of Education in the district of Purnea from* 1871-72 *to* 1890-91.

Class of Institution.	1871-72.		1872-73.		1873-74.		1874-75.		1875-76.		1876-77.		1877-78.		1878-79.		1879-80.		1880-81.		1881-82.		1882-83.		1883-84.		1884-85.		1885-86.		1886-87.		1887-88.		1888-89.		1889-90.		1890-91.	
	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.	School.	Pupil.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41
Public Institutions.																																								
Secondary { High English...	1	52	1	63	1	74	1	112	1	136	1	143	1	144	1	138	1	154	1	140	1	125	1	117	1	133	1	131	1	154	1	157	1	132	1	151	1	177	1	190
Secondary { Middle English	1	270	1	20	4	124	8	187	10	206	5	179	5	149	5	156	5	160	8	211	8	203	8	279	7	217	4	144	5	202	6	223	6	244	6	279	5	254	6	326
Secondary { " Vernacular.	7		4	209	4	169	7	350	6	229	5	273	4	227	4	210	4	214	5	184	4	169	6	277	5	218	4	197	4	167	4	177	5	290	5	258	5	243	4	185
Primary { Upper	...	...	...	...	...	...	...	...	10	427	10	485	22	879	20	712	9	371	7	257	7	254	15	587	23	886	25	1,052	45	1,734	62	2,506	29	1,173	28	985	19	[illegible]	19	[illegible]
Primary { Lower	5	1,216	116	2,277	251	5,751	336	8,188	357	6,866	234	4,709	334	5,380	466	6,751	583	8,302	673	8,326	752	9,314	1,020	11,632	972	11,337	1,138	13,444	959	14,871	1,014	14,413	717	14,613	584	12,852	681	13,464	[illegible]	11,[illegible]
Special	1	20	1	19	1	33	1	35	1	31	3	60	1	19	1	12	...	..		.	1	60	.	...	...	..		...	...	...	...	.	...	...	...	...	...	...	1	[illegible]
Females		...		...	6	98	7	115	.	...	..	...	...	..		...	7	80	4	32	9	87	1	20	3	63	9	86	21	401	13	298	8	227	6	167	...	247	...	...
Total ...	15	1,558	123	2,588	267	6,241	360	8,987	385	7,955	258	5,849	367	6,798	497	7,979	609	9,281	698	9,150	782	10,212	1,051	12,912	1,011	12,854	1,181	15,054	1,035	17,529	1,100	17,774	766	16,679	630	14,622	713	14,[illegible]	[illegible]	12,[illegible]
Private Institutions, advanced, teaching—																																								
(a) Arabic or Persian ...	..	...	...	...	27	163	...	...	...	...	72	659	...	...	..	...	..	...	...	...	12	97	...	...	...	...	...	...	...	...	...	...	71	485	120	1,132	104	1,013	[illegible]	1,330
(b) Sanskrit	...	...	...	...	.	.	...	...	...	...	4	65	...	...	...	...	1	34	...	...	1	32	...	...	...	...	...	...	...	...	...	...	6	32	9	111	8	107	2	100
Elementary	...	...	...	...	43	395	182	1,731	...	...	246	2,102	...	...	...	...	...	...	...	...	28	311	...	...	...	...	...	...	...	...	105	708	252	1,507	274	1,712	234	1,453	[illegible]	1,363
Teaching Koran only ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	..	..	...	...	...	...	...	...	...	...	...	...	...	...	.	...	...	...	...	...
Other schools	...	...	...	...	...	...	...	...	...	...	5	66	...	...	...	...	...	...	...	...	.	.	1	22	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	...	...	...	...	70	558	182	1,731	...	...	327	2,892	...	...	...	...	1	34	...	...	41	440	1	22	...	...	...	...	...	...	105	708	329	2,024	403	2,955	346	[illegible]	[illegible]	2,802
GRAND TOTAL ...	15	1,558	123	2,588	337	6,799	542	10,718	385	7,955	585	8,741	367	6,798	497	7,979	610	9,315	698	9,150	823	10,652	1,052	12,934	1,011	12,854	1,181	15,054	1,035	17,529	1,205	18,482	1,095	18,703	1,033	17,577	[illegible]	17,415	[illegible]	[illegible]

Notes on tabular statement showing the progress of education in Purnea from 1871-72 *to* 1890-91.

1871-72. THERE is but little to be found in the report of the first year (1871-72) of this period of 20 years. Instead of furnishing any information on progress of schools, the greater part of the report deals with the unhealthy state of the district, and the period each teacher and pupil suffered from fever. The statistics are, therefore, very incomplete.

1872-73. Of 2,588 pupils, there were 1,496 Hindus and 933 Muhammadans, the rest being of other classes.

Seventy-five per cent. pupils came from the poorer classes, while the upper classes sent only 1·3 per cent. to schools, the rest being from middle classes.

1873-74. I find very little in the district report worth recording here, except that Muhammadans are said to have no liking for any other education except their own classics.

No statements are furnished showing caste or creed or the social positions of the people sending children to school.

1874-75. Attention of Government towards primary education dates from 1872-73, when only 116 schools, viz. 97 *pathsalas* and 19 *muktabs*, were said to be known to the department. The development during the following two years was, therefore, remarkable, since no less than 336 schools were returned from the district on 31st March 1875.

A separate section is devoted this year to Muhammadan education.

Total Muhammadan pupils 4,513, percentage being 42·5 in all classes of schools.

Of these 60 belonged to the upper and 437 to the middle classes, and the rest to the lower strata of society.

Establishment of public and periodical examinations by subordinate agency at district and subdivisional head-quarters as required by Government circular No. II of 22nd September 1874.

Distribution of prizes to *pathsala* boys commenced this year.

1875-76. The district report for this year is missing.

1876-77. Of pupils in public institutions (5,849) 3,413, or 58 per cent., were Hindus, and 2,412, or 41 per cent., were Muhammadans.

Of Hindus	13	belonged to the	upper	class.
	596	"	"	middle	"
	2,804	"	"	lower	"
Of Muhammadans ...	13	"	"	upper	"
	405	"	"	middle	"
	1,994	"	"	lower	"

Of those belonging to the lower classes, both Hindus and Muhammadans, 51 per cent. were sons of agriculturists.

This was the first year during which a census of indigenous schools was taken under orders of the District Magistrate. The result was the discovery of 411 schools with 4,029 pupils, of which 84 furnished returns to the department on the promise of a reward; the others suspected Government of some injurious motives, for instance, the imposition of a tax on such men who maintained *pathsalas* and so declined to furnish information. The rest were distributed thus, 72 *muktabs*, 4 Sanskrit *tols*, 246 elementary schools, and 5 schools in which English was taught. The last used to be returned among middle English schools, evidently a mistake, since they hardly followed any departmental standards, and were kept up by well-to-do people for the education of their own children in English and vernacular.

The general apathy of the people towards education is described at length. Scholarships awarded by the department are not taken up. Language taught in the school differs from the mother tongue of the people, which is also detrimental to progress. People are generally illiterate and ignorant. Boys are withdrawn from the schools at certain seasons, such as harvests, &c., to help their parents. Last of all the unhealthiness of the district impedes no less the progress, boys, teachers, and inspecting officers being all laid up with fever in certain seasons of the year. Want of competent teachers is also a very great drawback.

In spite of these disadvantages the district is said to be progressing. Printed books are reported to have been used by all the primary schools now, whereas a large number did not use them a year before. The percentage of boys able to read printed books rose in the course of a year from 12 to 30. The need for a class of institutions teaching a standard midway between the middle vernacular and primary being felt, the best primary schools were raised in status and called intermediate schools, six in the Sadar and two in each of the subdivisions, but the bulk of the boys, viz. 450 out of 485, were still in the primary stage, of whom only 154 could read and write easy sentences.

Muhammadan education; population 40 *per cent.; school population* 41 *per cent.*—The higher classes like *classical* languages, while the middle and lower classes have no objection to educate their children in Hindi.

1877-78. Of the total number of pupils 4,055 are Hindus, 2,737 Muhammadans, and 6 others.

Among Hindus —

17 belong to the upper class.
515 „ „ middle „
3,442 „ „ lower „

Among Muhammadans—

2 belong to the upper class.
403 „ „ middle „
2,332 „ „ lower „

In the lower class 52 per cent. were agriculturists.

The indifference of people towards education is again complained of, quality of instruction improving in primary schools. The percentage of pupils using printed books rose from 30 to 52.

The chief *guru* system was introduced in the beginning of this year. The chief *guru's* duties are defined, *viz.*, teaching a central *pathsala* and visiting a number of schools within a small radius of his own school, and training the *gurus* thereof. Primary allotment for the year, Rs. 8,000. Total cost of educating each pupil was Rs. 3, of which Government contributed Re. 1-5. Number passing lower primary scholarships examination 161 against 86. Primary schools could not be raised to lower vernacular owing to want of efficient teachers.

In middle schools 75 belonged to middle and 152 to lower classes. In the former, 65 Hindus and 10 Musalmans, in the latter 25 Musalmans, 40 per cent. Muhammadans in schools of all classes.

The changes introduced in the district.—The chief *guru* system, central examinations, and a liberal distribution of rewards. The Magistrate, Mr. Hopkins, wants the number of primary schools (this year 400), as he says there are 1,600 *mauzas*, and wants to do this by introduction of the payment-by-result system.

1878-79.

The increase of schools is attributed to the chief *guru* system.

English education not appreciated generally. Those who are anxious for it send their children to the high school and not to middle English.

In middle English school 123 Hindus and 32 Musalmans, of Hindus 29 Brahmins, 3 being rich and 75 lower castes, of 32 Muhammadans, none belong to the upper class.

In middle vernacular schools 172 are Hindus, Brahmans and Rajputs being 41, and lower castes 112, and 38 Musulmans, none belonging to the upper class.

Of 712 pupils in upper primary schools only 80 belonged to this stage, the rest being in the primary stage. Of 33 candidates from these schools only 5 passed the upper primary examination.

The increase of aided primary schools from 137 to 466 during the year was due to payment for submission of returns and the development of the scheme of payments by results.

The percentage of pupils using printed books was 65·6 against 50·2 in previous year in case of stipendiary and 28·5 in case of non-stipendiary.

In primary schools—

9 Hindus and 12 Musalmans belonged to the upper class.
109 „ „ 474 „ „ „ middle „
3,209 „ „ 2,838 „ „ „ lower „

Primary grant Rs. 8,000.

Increase in schools and pupils said to be due to chief *guru* system. The normal school was abolished. Fall in upper primary schools was due to education in status. Results of different examinations were also more satisfactory; high school sent up no boy for examination.

1879-80.

In middle English schools—

11 belonged to the upper class.
38 „ „ middle „
111 „ „ lower „

Of the pupils 33 were Muhammadans, 12 boys passed the upper primary examination out of 23 sent up, against 11 out of 46 in the year before.

Of boys attending *pathsalas* there were 3,941 Hindus and 4,361 Musalmans; the majority of these were agriculturists.

1880-81. Report missing.

Increase in primary schools and pupils, lower vernacular schools, now called upper primary schools, still included in secondary institutions. Results of primary examinations very satisfactory. Mass education progressing rapidly under payment-by-results system. Primary grant raised to Rs. 10,000.

1881-82.

High schools—

93 Hindus, 31 Muhammadans. | 17 pupils in high stage.
Two boys went up for the Entrance examination and passed.

Middle English and vernacular—

69 Musalmans. | Only 45 boys in middle stage.

Upper primary school—

95 Muhammadans. | 159 Hindus.

Passes, one out of three in middle English. | Six out of 14 in middle vernacular.

Primary schools—

Of 9,806 pupils, 4,662 Hindus, 5,144 Musalmans, 402 belonged to higher class, 1,168 to middle class, and 8,836 to lower classes, mainly agriculturists.

1882-83.

Considerable increase in schools and pupils in all classes of institutions, except *zilla* school, in number of middle English scholars.

Stages of instruction—

12 boys in high stage in high school.
44 „ middle „ middle „
195 „ upper primary stage in upper primary schools.
The rest in the lower „ „ „ „ „

Of 12,912 pupils in public institutions, 6,848 Hindus, 6,059 Muhammadans.

Results—

Entrance	...	1 passed	out of 3	sent up.
Middle English	...	2 „	6	„
Middle vernacular	...	3 „	21	„
Upper primary	...	17 „	42	„

1883-84.

In primary schools, 6,327 Hindus, 5,892 Muhammadans.

Decline in lower primary schools and scholars.

Stages of instruction—

High stage 20 against 12.
Middle stage 52 against 44 in middle schools.

Decrease in upper and lower stage due probably to loss of schools.

Of 12,854 pupils, 6,785 Hindus and 6,049 Musulmans.

Satisfaction expressed with regard to education of Muhammadans—

2 passed Entrance out of 2 sent up.
1 „ middle English out of 2 sent up.
1 „ middle vernacular out of 19 sent up.
4 „ upper primary out of 67 sent up, 3 being Muhammadans.
189 „ lower primary out of 860 sent up.

Primary allotment Rs. 10,000.

Lower primary schools 11,337 pupils, 5,776 Hindus, 5,550 Muhammadans.

1884-85.

The report is missing.

High school, 30 Muhammadans in 131 pupils, 2 boys out of 3 passed, no Muhammadan.

Middle English schools, none passed middle English.

Seven passed middle vernacular examination.

Twelve out of 67 passed upper primary, 7 being Musalmans. Out of 356 passed pupils at lower primary examination, 229 were Muhammadans.

Primary grant Rs. 11,046.

Muhammadans formed 50 per cent. of the total school population.

Report missing. The rapid advance of primary schools received a check during the year on account of the departmental order excluding schools with less than 10 pupils.

1885-86.

High stage 32 pupils. | Upper primary stage 378.
Middle stage 124 pupils. | The rest in lower primary stage.

High school—

Muhammadans 43 out of 154 pupils.
Entrance examination 2 passed out of 7 sent up.
None passed middle English.
1 „ middle vernacular.
10 „ upper primary out of 79 sent up.
556 „ lower primary out of 1,017 sent up.

Percentage of Muhammadan pupils to total school population, 63·7.

1886-87. Schools with less than 10 pupils again included.

High stage 33. Middle stage 131. | Upper primary stage 218.

High schools—

47 Muhammadans out of 157 pupils.
45 out of five passed Entrance.

Middle English schools—

68 Muhammadans out of 223 pupils.
1 out of 5 passed Middle English.

Middle vernacular schools—

21 Muhammadans out of 177.
5 passed out of 7 competing.
Upper primary schools 1,408 Muhammadans out of 2,506.
8 passed out of 105.
In lower primary schools 8,087 Muhammadans out of 15,121.

Six hundred and forty-four passed lower primary examination out of 1,055 competed.

Percentage of Muhammadan pupils in—

High schools	...	29 9	against 27·9	last year.
Middle English	...	30·4	„ 25·7	„
Middle vernacular	...	11·8	„ 15·5	„
Upper primary	...	56 1	„ 40 5	„
Lower „	...	53·4	„ 55·5	„
Girls ...	...	100·	„ 90 3	„

The Local Self-Government Act came into force in the beginning of the year, and all classes of schools, except high, were transferred to the control of the District Board. The decrease of a number of public schools has been ascribed to fever

1887-88.

Of 18,703 pupils, 9,238 Hindus, 9,438 Muhammadans, and 27 others.

High stage 46. | Middle stage 102. | Upper primary stage 220.
The rest in primary stages.

High school—

36 Muhammadans out of 132 pupils, 8 went up for Entrance.

In middle English schools—

112 Muhammadans out of 244.

Middle vernacular schools—

50 Muhammadans out of 290 pupils.
Upper primary 19 out of 47 „
426 Muhammadans out of 1,173 „

Lower primary schools—

1,547 Muhammadans out of 14,613 pupils.
624 pupils passed out of 973.

Percentage of Muhammadan pupils—

High school	...	...	...	27·2
Middle English	...	...	...	45 9
„ vernacular	...	...	...	17·2
Upper primary	...	...	...	36·3
Lower „	...	...	...	51·6
Girls ...	...	...	...	100·

1888-89. Loss in lower primary schools owing to their inclusion in private institutions—

High stage ...	...	17	Upper primary	... 239
Middle stage ...	...	74	Rest in primary stage.	

Percentage of Muhammadan pupils—

High school	...	21·8	Upper primary	... 36·4
Middle English	...	44·4	Lower „	... 52·2
Middle vernacular	...	25·1	Female ...	... 100·

Total 51·6 Muhammadan school population.

Muhammadans in—

High school	...	33	Upper primary	... 352
Middle English	...	124	Lower „	... 6,713
„ vernacular	...	64	Female	... 117

Total pupils at school of all classes 17,577.

1889-90.

Increase in schools—

High stage	... 26	Upper primary stage	... 272
Middle stage	... 92	Rest in lower primary stage.	

		Number of Muhammadans.	Percentage.
High school	...	... 58	49·7
Middle English	...	... 114	44·8
„ vernacular	...	... 47	19·3
Upper primary	...	... 196	29·8
Lower „	...	... 6,703	49·7
Female	...	... 47	100·

Total number of pupils at schools 17,450.

Loss of schools, confined, weak and unaided institutions.

1890-91.

High stage ...	... 29	Upper primary stage	... 323
Middle stage	... 113	The rest in lower primary stage.	

		Number of Muhammadans.	Percentage of Muhammadans.
High English	...	... 68	35·7
Middle English	...	... 158	48·4
„ vernacular	...	... 18	9·7
Upper primary	...	... 143	20·4
Lower „	...	... 5,794	49·4

There is no girls' school.
Total number of pupils at school 16,012.

STATEMENT 3—*Showing the Hindu and Musulman caste and the numbers under each caste as ascertained in the census of* 1891 *for the district of Purnea.*

Serial No.	Name of caste.	Population.	REMARKS.	Serial No.	Name of caste.	Population.	REMARKS.
1	2	3	4	1	2	3	4
	(*A*).—*Hindus.*			47	Kandu ...	5,566	
				48	Jugi ...	14,674	
1	Goala ...	134,110		49	Barui ...	4,633	
2	Hari ...	63,658		50	Sonar ...	4,639	
3	Kaibartta ...	58,724		51	Fakir ...	4,029	
4	Rajbansi ...	52,356		52	Khatri ...	3,546	
5	Musahar ...	48,607		53	Muriari ...	3,436	
6	Koohh ...	46,076		54	Khalsa ...	3,317	
7	Dhanuk ...	43,634		55	Bauri ...	3,082	
8	Gangain or Gangota	51,287		56	Nagar ...	3,002	
9	Teli ...	36,805		57	Kol ...	2,991	
10	Gonrhi ...	27,382		58	Mali ...	3,089	
11	Dosadh ...	27,008		59	Dhirkar ...	2,748	
12	Brahman ...	28,306		60	Mihtar ...	2,502	
13	Koiri ...	22,471		61	Thathera ...	2,351	
14	Barhi ...	21,319		62	Chain ...	2,161	
15	Paliya ...	21,009		63	Lohar ...	2,036	
16	Naweda ...	17,953		64	Kharijar ...	1,830	
17	Tiyar ...	17,575		65	Jat ...	1,797	
18	Beldar ...	9,047		66	Rajdhobi ...	1,150	
19	Kewat ...	17,849		67	Kullar ...	994	
20	Chamar ...	18,342		68	Kawali ...	948	
21	Tatwa ...	15,602		79	Patwa ...	892	
22	Kamar ...	14,139		70	Nat ...	848	
23	Dhangar ...	13,597		71	Jharee ...	740	
24	Rajput ...	13,575		72	Juri ...	657	
25	Kayastha ...	12,751		73	Kurhela ...	638	
26	Sunri ...	12,542		74	Jurha ...	583	
27	Kurairia ...	11,499					
28	Kumhar ...	10,910			(*B*).—*Musulmans.*		
29	Banyia ...	27,772					
30	Amat ...	10,033		1	Shaikh ...	710,012	
31	Dhobi ...	10,789		2	Momin ...	41,103	
32	Bind ...	9,562		3	Kunjra ...	10,894	
33	Kahar ...	9,644		4	Pathan ...	9,352	
34	Bhat ...	2,862		5	Dhunia ...	9,761	
35	Ganesh ...	8,944		6	Dufali ...	5,050	
36	Bairagi ...	8,828		7	Sanjad ...	2,480	
37	Markande ...	8,741		8	Malik ...	1,903	
38	Halwai ...	8,270		9	Fakir ...	1 807	
39	Chapwal ...	6,960		10	Lahiri ...	1,230	
40	Kharwar ...	7,632		11	Bakali ...	1,120	
41	Desikoohh ...	6,734		12	Nat ...	1,126	
42	Kurnia ...	6,460		13	Darzi ...	1,002	
43	Kalwar ...	5,814		14	Dhobi ...	705	
44	Sadgop ...	5,768		15	Sháh ...	585	
45	Gareri ...	5,419		16	Turhi ...	393	
46	Babhan ...	5,366		17	Mirza ...	388	

STATEMENT 4—*Showing the castes in order of social precedence for the district of Purnea (Census of 1891).*

Number in order of precedence.	Name of caste.	Class to which each belongs.
1	2	3
	(*A*).—*Hindus.*	
1	Brahman	1st class.
2	Rajput	"
3	Kayastha	"
4	Babhan	"
1	Khatri	2nd class.
2	Bhat	"
3	Sadgop	"
4	Nagar	"
5	Rajdhobi	"
6	Baniya	"
7	Khalsa	"
1	Sonar	3rd class.
2	Barui	"
3	Halwai	"
4	Kuri	"
5	Mali	"
6	Lohar	"
7	Kamar	"
8	Thathera	"
9	Kumhar	"
10	Goala	"
11	Jat	"
12	Gareri	"
13	Kaibartta	"
14	Koiri	"
15	Kharwar	"
16	Gangain	"
17	Rajbansi	"
18	Desi	"
1	Kalwar	4th class.
2	Sunri	"
3	Teli	"
4	Gangota	"
5	Nawwa	"
6	Kandu	"
7	Kurmi	"
8	Kewat	"
9	Dhanuk	"
10	Markande	"
11	Amat	"
12	Kahar	"
13	Muriari	"
14	Chain	"
15	Bind	"
16	Barhi	"
17	Gonrhi	"
18	Tiyar	"
19	Poba	4th class.
20	Kochh	"
21	Patua	"
22	Kurhila	"
23	Turha	"
24	Tharu	"
25	Turi	"
1	Ganesh	5th class.
2	Chapwal	"
3	Jugi	"
4	Dhobi	"
5	Beldar	"
6	Kol	"
7	Tatwa	"
1	Dhangar	Lowest class.
2	Musahar	"
3	Kawali	"
4	Nat	"
5	Kuraria	"
6	Khanjar	"
7	Dosadh	"
8	Chamar	"
9	Hari	"
10	Dhirkar	"
11	Mihtar	"
12	Kullar	"
	(*B*).—*Musulmans.*	
1	Sayyid	High castes.
2	Shah	"
3	Shaikh	"
4	Pathan	"
5	Mirza	"
6	Malik	"
1	Darzi	Intermediate castes.
2	Momin	"
3	Dafali	"
4	Kunjra	"
5	Laheri	"
6	Dhunia	"
7	Bakali	"
8	Fakir	"
1	Dhobi	Low castes.
2	Nat	"

STATEMENT 5—*Showing the classification of the castes of the district of Purnea with reference to their attributes, functions or practices.*

Serial No. of grouping.	Name of caste included in each group.	Class to which they belong.	REMARKS.
1	2	3	4
	(*A.*)—*Hindus.*		
1	Brahman ...	*Purohita* (priest).	
2	Rajput ...	Military class.	
3	Kayastha ...	Writer.	
4	Babhan ...	Landholding class.	
5	Bhat ...	Keepers of Hindu family records.	
6	Baniya with its sub-castes.	Trading castes (Beopar Pesha).	
	Bais ...		
	Balindar ...		
	Rastogi .		
	Dorasia ...		
	Barnawar ...		
	Bangal ...		
	Kath Bania ...		
	Gandha Bania...		
	Agrahri ...		
	Jaunpuri ...		
	Kaparia ...		
	Kasar Bani ...		
	Kasandan ...		
	Mahuri ...		
	Nunia ...		
	Oswal .		
	Poddar .		
	Roniar ...		
	Sinduria ...		
	Agarwala ...		
	Khatri ..		
	Sunri ...		
	Barui ...	Agricultural castes, Kastkar castes.	
	Chain ...		
	Gangota ...		
	Amat ...		
	Kaibartta ...		
	Rajbansi ...		
	Desi ...		
	Paliya ...		
	Kochh ...		
	Gangain ...		
	Koiri ...		
	Kharwar ...		
	Markande ...		
	Muriari ...		
	Nagar ...		
	Rajdhobi ..		
	Sadgop ...		
	Dhanuk ...		
	Kewat ...		
	Kurmi ...		
	Turi ...		
	Kol ...		
	Kurheli ...		
	Tharu ...		
	Barhi ...	Artizans.	
	Kamar ...		
	Lohar ...		
	Thathera ...		
	Kumhar ...		
	Mali ...		
	Sonar ...		
	Teli ...		
	Dhirkar ...		
	Chamar ...		

Serial No. of grouping.	Name of caste included in each group.	Class to which they belong.	REMARKS.
1	2	3	4
9	Tatwa ...	Weaver castes.	
	Ganesh ...		
	Chapwal ...		
	Jugi ...		
	Patua ...		
10	Halwai ...	Castes employed in preparing cooked food.	
	Kuri ...		
	Kandu ...		
11	Kalwar ...	Do., liquor (abkari).	
12	Goala ...	Pastoral castes.	
	Jat ...		
	Garib ..		
13	Kahar ...	Castes chiefly employed in personal services (Kamia).	
	Nawwa ...		
	Dhobi ...		
	Mihtar ...		
	Dhanuk		
	Amat ...		
	Markande ...		
	Kurmi ...		
	Kewat ...		
14	Gareri (with sub-castes Machhua).	Castes engaged in fishing and boating (Machhua Naiyya).	
	Naiyya, Jaliya		
	Malla ...		
	Tiyar ...		
	Muriari ...		
	Bind .		
	Tarha ...		
15	Beldar ...	Labouring castes (Jan Banihar).	
	Kullar ...		
	Tatma ...		
	Musahar ...		
	Dhangar ..		
	Dosadh ...		
	Hari ...		
16	Bairagi ...	Dancers, musicians, beggars and vagabond castes.	
	Kurairia ..		
	Khanjar ...		
	Kawali ...		
	Nat ...		
	(*B.*)—*Musulmans.*		
1	Sayyid ...	Peri muridi (priest).	
	Shah ...	Do.	
2	Pathan ...	Military class.	
3	Shaikh ...	Agricultural castes.	
	Malik, Miryan		
4	Darzi ...	Tailors.	
5	Momin ...	Weaver, &c.	
	Dhunia ...		
6	Lahiri ...	Artizans.	
7	Bakuli ...	Trader.	
8	Kunjrah ...	Vegetable seller and boatmen.	
9	Dhobi ...	Washermen.	
10	Dufali ...	Dancers and beggars, &c.	
	Fakir ...		
	Turhi ...		
	Nat ...		

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